

# Persian Grammar

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**PUBLISHED BY THE PRESS SYNDICATE OF THE UNIVERSITY OF CAMBRIDGE**  
**The Pitt Building, Trumpington Street, Cambridge, United Kingdom**

**CAMBRIDGE UNIVERSITY PRESS**  
**The Edinburgh Building, Cambridge CB2 2RU, UK** <http://www.cup.cam.ac.uk>  
**40 West 20th Street, New York, NY 10011-4211, USA** <http://www.cup.org>  
**10 Stamford Road, Oakleigh, Melbourne 3166, Australia**  
**Ruiz de Alarcón 13, 28014 Madrid, Spain**

*Persian Grammar* first published 1953  
Reprinted with corrections 1957  
1960 1961 1963 1967 1971  
*Key* first published 1967  
Paperback edition incorporating *Grammar*  
and *Key* first published 1974  
Reprinted 1976 1979 1981  
Reprinted with repagination 1984  
Reprinted 1986 1988 1990 1992 1993 1996 2000

ISBN 0 521 09124 1 paperback

Transferred to digital printing 2003

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## PREFACE

This work is intended primarily to meet the needs of the student of the Persian language of the present day, but it is hoped that it will also serve as an introduction to the student who wishes to read the classics.<sup>1</sup> The first part is devoted to a description of the main Persian grammatical forms and their use, without reference to their historical development. These forms have been arranged into classes according to their grammatical function. The terminology used is the traditional grammatical terminology of English. These classes do not necessarily correspond exactly with similar classes in English; as in English, some words belong to more than one class. Exact definitions of the various classes have not been given and an exhaustive division into sub-classes has not been attempted. Part II describes the main Arabic forms used in Persian, a knowledge of which is indispensable for the student of Persian. A standard Arabic grammar should be consulted for a more detailed description of these forms. The usages described in this work are those current unless the contrary is stated. In many cases these do not differ from the Classical Persian usage. It should be remembered that language is in a constant state of flux: on the one hand there is a tendency to drop certain expressions and words or to restrict their meaning, while on the other 'slang' expressions are being constantly incorporated into the literary language. No attempt has been made to include in this work words and expressions which are not already so incorporated. The student should beware of using 'slang expressions' in literary contexts. There is, moreover, a vagueness of usage in Persian; and the student should also beware of supposing that the forms set out in the grammar are always

<sup>1</sup> Literary Persian (Farsi), as its name implies was originally the dialect of the province of Fars, the Persis of the Greeks. It can historically be divided into three main periods: (a) Old Persian, represented by the Achaemenid cuneiform inscriptions; (b) Middle Persian, represented chiefly by the Zoroastrian 'Pahlavi' books, the Sasanian inscriptions and the Manichaean texts recently discovered in Central Asia; and (c) New Persian, by which is understood the literary language of Mohammadan times written in the Arabic script. This work is concerned with Modern Persian, which term is used to mean the language of the present day. Incidental references will be found to Classical Persian, the earliest extant examples of which belong to the tenth century A.D. Broadly speaking the term Classical Persian covers the whole Islamic period down to, and perhaps even including, Qajar times. The best period of Persian prose is, however, considered to be the pre-Mongol period. Lastly, occasional references will be found to Colloquial Persian, which is a form of spoken Persian. This work is not intended to be a complete description of modern colloquial idiom.

strictly adhered to. A transcription has been used to indicate pronunciation. The pronunciation given is that of Tehran. No attempt has been made to describe local variations of this. An English—Persian and Persian—English vocabulary for the convenience of the student will be published as a separate volume, but it is not intended that these vocabularies should enable him to dispense with the use of a dictionary. A full description of all words is not given: for this the student must refer to a dictionary. Further, the meanings given are those in current use, which, in many cases, differs from the classical usage.

#### PREFACE TO KEY

*My Persian Grammar*, first published in 1953, was designed as a teaching grammar. A key, therefore, seemed unnecessary. For students working on their own, however, the lack of a key has proved a disadvantage; and it is my hope that its inclusion in the present volume will be of assistance to such students.

Experience in teaching, using the *Grammar* as a textbook, has convinced me that the incorporation of some additional exercises would be beneficial to the student. Consequently, a number of exercises and some passages of continuous prose for translation into Persian have been added. Words not included in the Vocabulary, which are required for these translations have been added in footnotes at the end of the relevant passage, except in the case of the final passage. The Persian version of this has been taken from a published translation (with a few minor alterations) and has been included as an example of translation by one of the leading contemporary translators. In this case I have thought it best to give the new words, or new meanings for words already in the Vocabulary, in a list at the end of the Persian version. I have not included extra passages for translation from Persian into English on the grounds that such material in the form of readers, books and newspapers is readily available.

Alternative translations have been put in round brackets, but in general no attempt has been made to give more than one translation. Square brackets have been used for words not in the original, the addition of which is required by the sense.



## INTRODUCTION

1. Persian is written in the Arabic script, which is read from right to left. The letters پ *p*, چ *c*, ژ *z* and گ *g* were added by the Persians to the Arabic alphabet. For the complete Persian alphabet see para. 5 below.

### 2. VOWELS:

*i* approximating to the vowel in the English word 'beat' and represented by ی in the Arabic script, e.g.

بید *bid*, willow-tree.

*e* approximating to the vowel in the English word 'bed' and not represented in the Arabic script, e.g.

به *beh*, better.

*a* intermediate between the vowels in the English words 'bed' and 'bad' and not represented in the Arabic script, e.g.

باد *bad*, bad.

*α* approximating to the vowel in the English word 'barred' and represented by | in the Arabic script, e.g.

باد | *bad*, wind.

*o* rather more rounded than the vowel in the English word 'book' and not represented in the Arabic script, e.g.

بردن *bordan*, to carry.

*u* approximating to the vowel in the English word 'booed' and represented by و in the Arabic script, e.g.

بود *bud*, he, she or it was.

*i*, *e* and *a* are front vowels; *α*, *o* and *u* back vowels. *i*, *α* and *u* are longer than *e*, *a* and *o*. The latter group, namely *e*, *a* and *o*, are slightly prolonged when followed by two consonants in the same syllable, but their articulation time, even when thus prolonged, is less than that of *i*, *α* or *u*.

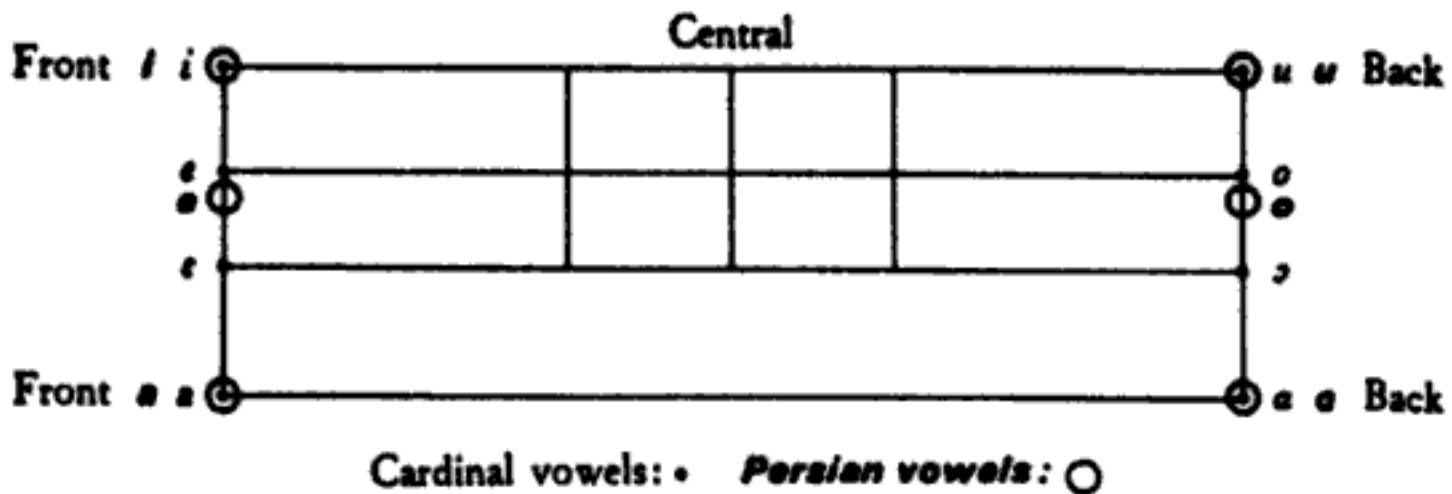
A vowel approximating to the vowel in the English word 'bit' is heard in a few words, notably شش *seš* 'six' (except in the expression شش و بش *seš o beš* 'six and five' used in backgammon, when the vowel of شش approximates to the *e* of the English word 'bed'). This vowel belongs, as regards articulation time, to the group *e*, *a* and *o*. Its occurrence,

however, is so rare that it has not been thought necessary to represent it in the transcription by a separate symbol, and it will accordingly be transcribed *e*.

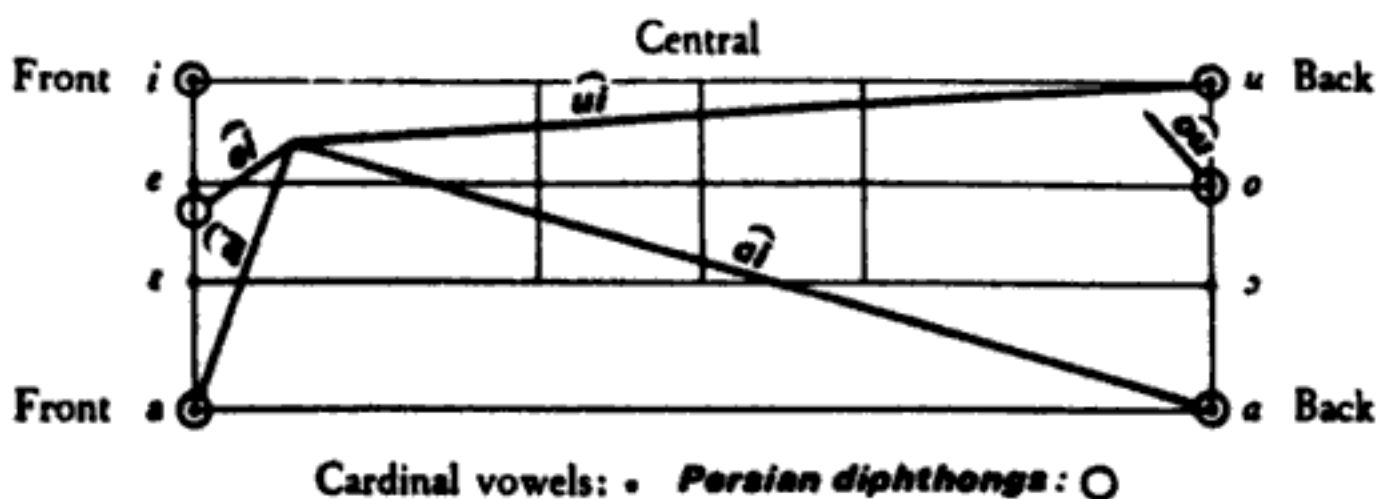
In a few words *l* followed by *u* represents a vowel intermediate between *a* and *o*. Its articulation time is also intermediate between that of *a* and *o*. Again, its occurrence is not so common that it has been thought necessary to represent it by a separate symbol (see Lessons v, para. 2 and xiv, para. 2).

See also Introduction to Part II.

3. The formation of the vowels is shown in the following diagram. In this diagram the tongue positions of the vowels are compared with those of the eight cardinal vowels.<sup>1</sup> The dots indicate the position of the highest point of the tongue.



4. DIPHTHONGS. These are *ēi*, *āi*, *ūi*, *ōu* and *āi*. The starting-point and direction of the diphthongs is shown in the following diagram. *ēi* and *āi* are represented in the Arabic script by *يَـ*; *ūi* by *وِی*, *āi* by *اِی* and *ōu* by *وِـ*. In the transcription the diphthongs are shown by a ligature mark; thus in *گوی* *gūi* 'ball' the *ūi* represents a diphthong whereas in *گویی* *gui* 'thou sayest' *u* and *i* are separate vowels.



<sup>1</sup> The cardinal vowels are fixed vowel sounds which have fixed tongue positions and known acoustic qualities. Their sounds are recorded in Linguaphone, No. DAJO 1/2 H.M.V. B 804.

5. **THE ALPHABET.** The majority of the letters of the alphabet have four forms, which are used according to the position of the letter in the word. These forms are initial, medial, final joined and final unjoined. The letters ا, د, ذ, ر, ز, ژ and و cannot join the following letter, hence the existence of two final forms, one joined and the other unjoined. The medial and final joined forms of ا, د, ذ, ر, ز, ژ and و are thus identical as also are their initial and final unjoined forms. The term 'initial' is used to cover the case not only of a letter in an initial position in a word, but also of a medial following one of the letters which cannot join the following letter. The table overleaf shows the various forms of the letters, and gives their Persian names, phonetic description and transcription. The system adopted is a 'transcription' and not a 'transliteration', one symbol being used for all letters having the same sound. Thus ث, س and ص are all transcribed by *s*.<sup>1</sup>

6. The sign • is known as *hamze*. In Persian words it only occurs in a medial position and is written over a bearer, thus ة. It is a grammatical mark indicating that there is a junction of vowels and it will not be represented in the transcription, e.g.

پائیز *paiz*, autumn.

It performs this function in the following cases also:

(a) Between the Present Stem of a verb if this ends in a vowel and the personal endings of the 2nd pers. singular and plural and the 1st pers. plural, e.g.

میگوئی	<i>migui</i> , thou sayest.	میائی	<i>miai</i> , thou comest.
میگوئید	<i>miguid</i> , you say.	میائید	<i>miaid</i> , you come.
میگوئیم	<i>miguim</i> , we say.	میائیم	<i>miaim</i> , we come.

(b) Between a word ending in ا *a* or و *u* and the Indefinite ی *-i* (see Lesson 1, para. 2 (c) below), e.g.

پاروی	<i>parui</i> , a spade.
دانائی	<i>danai</i> , a wise man.

(c) Between the final ا *a* or و *u* of a word and the suffixed Abstract ی *-i* (see Lesson x), e.g.

زناشویی	<i>zanafui</i> , matrimony.
توانائی	<i>tavanai</i> , power, strength.

<sup>1</sup> An exception is made in the case of غ and ق, which are transliterated as *g* and *q* respectively.

Name	Final unjoined	Final joined	Medial	Initial	Transcription	Phonetic description	Remarks
<i>alef</i>	ا	ا	ا	ا	—	<i>alef</i> , or <i>alef hamze</i> as it is properly known, represents at the beginning of a word a glottal plosive and may be vowelised <i>e</i> , <i>a</i> or <i>o</i> . In a medial or final position it represents the vowel <i>a</i> . E.g. <i>emruq</i> 'to-day', <i>asb</i> 'horse', <i>ofiad</i> 'he fell', <i>bad</i> 'wind', <i>ma</i> 'we'	The vowel <i>a</i> in an initial position is written ا and known as <i>alef madda</i> , e.g. آب <i>ab</i> 'water'. <i>alef</i> is written before the vowels <i>i</i> and <i>u</i> at the beginning of a word, e.g. اين <i>in</i> 'this', او <i>u</i> 'he'
<i>be</i>	ب	ب	ب	ب	<i>b</i>	Voiced bilabial plosive	See also ط below. ت (and ط) differ from the English <i>t</i> , which is alveolar. See also ص and ض below. = <i>j</i> in the English word 'John' = <i>ch</i> in the English word 'church'
<i>pe</i>	پ	پ	پ	پ	<i>p</i>	Voiceless aspirated bilabial plosive	
<i>te</i>	ت	ت	ت	ت	<i>t</i>	Voiceless aspirated dental plosive	
<i>se</i>	س	س	س	س	<i>s</i>	Voiceless alveolar fricative	
<i>jim</i>	ج	ج	ج	ج	<i>j</i>	Voiced post-alveolar plosive	
<i>cim</i>	ع	ع	ع	ع	<i>c</i>	Voiceless post-alveolar fricative	

<i>he hoti</i>	ح	خ	ح	هـ	ا	h	Glottal fricative	English students should be careful to give <i>h</i> (whether this is ح or ا below) its full value in a final position, e.g. <i>sabḥ</i> 'morning', <i>rah</i> 'road', and also when followed immediately by another consonant, e.g. <i>ṣaḥr</i> 'town',
<i>xs</i>	خ	خ	هـ	هـ	ا	x	Voiceless velar uvular with scrape	Approximating to the <i>ch</i> in the Scottish word 'loch',
<i>dal</i>	د	د	د	د	د	d	Voiced dental plosive	د differs from the English <i>d</i> , which is alveolar
<i>ṭal</i>	ذ	ذ	ذ	ذ	ذ	ṭ	Voiced alveolar fricative	See <i>ḡ</i> , <i>ḡ</i> and <i>ṭ</i> below
<i>re</i>	ر	ر	ر	ر	ر	r	Voiced alveolar with weak roll or tap	
<i>ṛe</i>	ز	ز	ز	ز	ز	ṛ	Voiced alveolar fricative	See <i>ḡ</i> above and <i>ḡ</i> and <i>ṭ</i> below
<i>ʒe</i>	ژ	ژ	ژ	ژ	ژ	ʒ	Voiced post-alveolar fricative	= <i>j</i> in the French word 'jour'
<i>sin</i>	س	س	س	س	س	s	Voiceless alveolar fricative	See <i>ṭ</i> above and <i>ṣ</i> below
<i>ʃin</i>	ش	ش	ش	ش	ش	ʃ	Voiceless post-alveolar fricative	= <i>sh</i> in the English word 'show'
<i>sad</i>	ص	ص	ص	ص	ص	s	Voiceless alveolar fricative	See <i>ṭ</i> and <i>ṣ</i> above
<i>ṭad</i>	ض	ض	ض	ض	ض	ṭ	Voiced alveolar fricative	See <i>ḡ</i> and <i>ḡ</i> above and <i>ṭ</i> below
<i>ta</i>	ط	ط	ط	ط	ط	t	Voiceless aspirated dental plosive	See <i>ṭ</i> above
<i>ṭa</i>	ظ	ظ	ظ	ظ	ظ	ṭ	Voiced alveolar fricative	See <i>ḡ</i> , <i>ḡ</i> and <i>ṭ</i> above

Name	Final unjoined	Final joined	Medial	Initial	Transcription	Phonetic description	Remarks
ān	ع	ع	ا	ا	'	Glottal plosive	ع is a glottal plosive and is represented in the transcription by ' '. It corresponds to the check in the voice substituted for <i>ɛ</i> in Cockney and other dialects in such words as 'bottle', 'water', etc., e.g. بمضي <i>ba'zi</i> 'some', وضع <i>waḡ</i> 'situation'. In an initial position when it is followed immediately by a vowel it is omitted from the transcription, e.g. عمر <i>omr</i> 'life'. The combination of ع preceded by <i>a</i> and followed by <i>i</i> tends to become âi, e.g. سعي <i>sâi</i> 'effort'
ẏ	غ	غ	ا	ا	ɣ	Voiced or voiceless uvular plosive according to phonetic context	See ق below
f	ف	ف	ا	ا	f	Voiceless labio-dental fricative	
qaf	ق	ق	ا	ا	q	Voiced or voiceless uvular plosive according to phonetic context	ق and ق are not differentiated by most speakers. Both are pronounced as a voiceless uvular plosive (formed by the back of the tongue coming into contact with the rearmost part of the soft palate), unless between two back vowels when they tend to be pronounced as a voiced uvular plosive



<i>kaf</i>	ك	ك	ك	ك	ك	Voiceless aspirated palatal or velar plosive according to phonetic context	<i>k</i>
<i>gaf</i>	گ	گ	گ	گ	گ	Voiced palatal or velar plosive according to phonetic context	<i>g</i>
<i>lam</i>	ل	ل	ل	ل	ل	Voiced alveolar lateral	<i>l</i>
<i>mim</i>	م	م	م	م	م	Voiced nasal bilabial	<i>m</i>
<i>nun</i>	ن	ن	ن	ن	ن	Voiced nasal alveolar	<i>n</i>
<i>ver</i>	و	و	و	و	و	Voiced labio-dental fricative See para. 2 above See para. 4 above	<i>v</i> <i>u</i> <i>ou</i>

ك *k* and گ *g* (see below) are palatal if followed by a front vowel, i.e. *i*, *e* or *a* or the diphthong *ai*, or in a final position (whether in a word or syllable). In other contexts ك *k* and گ *g* are velar. The palatal *k* and *g* are not found in English. They are made by the front of the tongue, excluding the tip, coming against the hard palate

See ك above. ك *k* and گ *g* followed by ا *a* are written ك *k* and گ *g* respectively

ل *l* followed by ا *a* is written لا

ن *n* if followed by ب *b* in the same word is pronounced *m* and will be so represented in the transcription, e.g. انبار *ambar* 'store' , can be a consonant, vowel or diphthong. After an initial خ *x* in Persian words it is not pronounced, e.g. خواستن *xāstan* 'to want'. Exceptions to this are خوب *xub* 'good', خون *xun* 'blood', خوک *xuk* 'pig', خورستان *xuse* 'a cluster of grapes', خوزستان *xuzestan* 'Khuzistan'

\* See Introduction to Part II for the use of this sign to transcribe a medial or final *hamze* in Arabic words.

Name	Final unjoined	Final joined	Medial	Initial	Transcription	Phonetic description	Remarks
<i>he havaq</i>	•	ا	ه	ه	h	Glottal fricative	<p>In the words دو 'two', تو 'thou', and بوشه 'bush' the و is pronounced o (see para. 2 above)</p> <p>In words derived from Turkish و is also sometimes pronounced o, thus دوشك (دوشك) <i>dofak</i> 'mattress', تومان <i>toman</i> 'ten rials', توتون <i>totun</i> 'tobacco'. يورتمه <i>yortme</i> 'trotting, trot'</p> <p>See ح above. In a final position in certain words when preceded by the vowel e, • is not pronounced. This will be called the 'silent' h. This is the case when • represents a verbal, adjectival or nominal suffix, e.g. گفته <i>gofte</i> 'said', نامه <i>name</i> 'letter', ماهه <i>mahe</i> 'monthly'. The • of نه 'no' and به <i>bale</i> 'yes' is not pronounced. See also Introduction to Part II, para. 11</p>
<i>ye</i>	ى	ي	•	ي	y i ē, āi	Semi-vowel See para. 2 above See para. 4 above	<p>In certain contexts ي represents the <i>eyafe</i> and is pronounced <i>ye</i> (see Lesson II, para. 7)</p>

(d) Between a word ending in ا *a* or و *u* and the Relative ی *-i* (see Lesson VIII), e.g.

... کتابهای که *ketabhai ke*, the books which...

... آدم پرونی که *adame porrui ke*, the bold (brazen) man who....

7. Over the 'silent' *h* a *hamze* represents:

(a) The Indefinite ی *-i*, e.g.

نامه *namei*, a letter.

(b) The 'Adjectival' ی, e.g.

سرمه *sormei*, dark blue.

(c) The personal ending of the 2nd pers. sing., e.g.

گفته *goftai*, Thou hast said.

(d) The *ezāfe* (see Lesson II, para. 6), in which case it is represented in the transcription as *ye*, e.g.

نامه من *nameye man*, my letter.

8. For the *hamze* in Arabic words see the Introduction to Part II, paras. 8 and 9.

9. The following orthographic signs exist, but are not in common use:

ـَ *fathe* = a.

ـِ *kasre* = e.

ـُ *zamme* = o.

ـّ *tafdid*, used to mark a doubled consonant.

ـْ *sokun* or *jazm*, used to show a consonant is not vocalized.

These signs are placed above or below the letter to which they refer, e.g.

دَر *dar*, door.

کَشْت *kešt*, cultivation.

پُر *por*, full.

The student should note that although the sign *tafdid* is rarely used the doubling of a consonant should be strictly observed in pronunciation (except in a final position).

## READING EXERCISE

آب <i>ab</i> water	آش <i>af</i> stew	آن <i>an</i> that	با <i>ba</i> with	تا <i>ta</i> until	پا <i>pa</i> foot
جا <i>ja</i> place	تو <i>tu</i> in	رو <i>ru</i> on	بی <i>bi</i> without	کی <i>ki</i> who (interrog.)	باج <i>baj</i> tribute
باد <i>bad</i> wind	بار <i>bar</i> time	باز <i>baz</i> open	باغ <i>bay</i> garden	باك <i>bak</i> fear	بال <i>bal</i> wing
بام <i>bam</i> roof	بود <i>bud</i> he was	بوم <i>bum</i> soil	بیخ <i>bix</i> root	بید <i>bid</i> willow	بیش <i>bif</i> more
بیل <i>bil</i> spade	بیم <i>bim</i> fear	پاس <i>pas</i> watch	پاك <i>pak</i> clean	پوچ <i>puc</i> futile	پود <i>pud</i> weft
پوك <i>puk</i> rotten	پول <i>pul</i> money	پیت <i>pit</i> petrol-tin	پیچ <i>pic</i> corner	پیر <i>pir</i> old	پیش <i>pis</i> before
پیل <i>pil</i> elephant	پیه <i>pih</i> lard	تاج <i>taj</i> crown	تار <i>tar</i> guitar	توپ <i>tup</i> ball	تور <i>tur</i> net
تیر <i>tir</i> arrow	تیز <i>tiz</i> sharp	تین <i>tiy</i> thorn	جام <i>jam</i> cup	جان <i>jan</i> soul	جاه <i>jah</i> rank
جوب <i>jub</i> irrigation channel	جور <i>jur</i> kind, sort	جوش <i>juf</i> boiling	جیب <i>jib</i> pocket	جینگ <i>jiy</i> scream	چاپ <i>cap</i> print
چاق <i>caq</i> fat	چال <i>cal</i> pit	چاه <i>cah</i> well	چوب <i>cub</i> wood	چون <i>cun</i> when	چیت <i>cit</i> calico
چین <i>cin</i> pleat	حال <i>hal</i> state	حین <i>hin</i> time	خار <i>xar</i> thorn	خاص <i>xas</i> special	خال <i>xal</i> mole

خام <i>xam</i> raw	خان <i>xan</i> khan	خواب <i>xab</i> sleep	خواه <i>xah</i> whether	خوب <i>xub</i> good	خون <i>xun</i> blood
خیس <i>xis</i> soaked	خیش <i>xif</i> plough	داد <i>dad</i> justice	دار <i>dar</i> gallows	داغ <i>day</i> hot	دام <i>dam</i> snare
دود <i>dud</i> smoke	دور <i>dur</i> far	دوش <i>duf</i> shoulder	دوغ <i>duy</i> sour milk	دیر <i>dir</i> late	دیگ <i>dig</i> cauldron
دین <i>din</i> religion	دیو <i>div</i> demon	ذات <i>zat</i> nature	راز <i>raz</i> secret	رام <i>ram</i> tame	ران <i>ran</i> thigh
راه <i>rah</i> road	روح <i>ruh</i> soul	رود <i>rud</i> river	روز <i>ruz</i> day	ریش <i>rif</i> beard	ریگ <i>rig</i> sand
زاغ <i>zay</i> magpie	زود <i>zud</i> early	زور <i>zur</i> force	زیج <i>zij</i> almanac	زیر <i>zir</i> under	زین <i>zin</i> saddle
ساق <i>saq</i> shank	سال <i>sal</i> year	سان <i>san</i> parade	سوت <i>sut</i> whistle	سود <i>sud</i> benefit	سور <i>sur</i> feast
سیخ <i>six</i> skewer	سیر <i>sir</i> garlic	سیم <i>sim</i> silver	شاخ <i>sax</i> branch	شاد <i>sad</i> happy	شام <i>sam</i> supper
شور <i>sur</i> brackish	شوم <i>sum</i> ill-omened	شیر <i>fir</i> lion	صاف <i>saf</i> pure	طاق <i>taq</i> portico	طول <i>tul</i> length
طین <i>tin</i> clay	عود <i>ud</i> lute	عید <i>id</i> holiday	غار <i>yar</i> cave	غاز <i>yaz</i> goose	غول <i>yul</i> ghoul
فاش <i>faf</i> divulged	فال <i>fal</i> omen	فام <i>fam</i> colour	فیل <i>fil</i> elephant	قاب <i>qab</i> plate	قیر <i>qir</i> pitch
کاج <i>kaj</i> pine	کاخ <i>kax</i> pavillion	کار <i>kar</i> work	کال <i>kal</i> unripe	کام <i>kam</i> desire	کان <i>kan</i> mine

کاه <i>kah</i> straw	کوچ <i>kuc</i> migration	کور <i>kur</i> blind	کول <i>kul</i> shoulder	کوه <i>kuh</i> mountain	کیف <i>kif</i> bag
گاو <i>gav</i> ox	گاه <i>gah</i> place	گور <i>gur</i> tomb	گوش <i>guf</i> ear	گول <i>gul</i> deceit	گیج <i>gij</i> giddy
گیر <i>gir</i> caught	لات <i>lat</i> vagabond	لاش <i>laf</i> carriion	لاف <i>laf</i> boast	لال <i>lal</i> dumb	لور <i>lur</i> whey
لیف <i>lif</i> fibre	مات <i>mat</i> checkmate	مار <i>mar</i> snake	ماش <i>maf</i> a kind of pulse	مال <i>mal</i> possessions	ماه <i>mah</i> moon
موم <i>mum</i> wax	میخ <i>mix</i> nail	میز <i>mix</i> table	میش <i>mif</i> ewe	میل <i>mil</i> rod	نام <i>nam</i> name
نان <i>nan</i> bread	ناو <i>nav</i> ship	نور <i>nur</i> light	نیز <i>niz</i> also	نیش <i>nif</i> sting	نیل <i>nil</i> indigo
نیم <i>nim</i> half	وام <i>vam</i> debt	هوش <i>huf</i> intelligence	هیچ <i>hic</i> nothing	ایل <i>il</i> tribe	این <i>in</i> this
یاس <i>yas</i> lilac	یار <i>yar</i> helper	یال <i>yal</i> mane	رأس <i>ra's</i> head	شان <i>sa'n</i> dignity	یاس <i>ya's</i> despair
دور <i>dour</i> round	ذوق <i>zouq</i> taste	شوق <i>fouq</i> enthusiasm	فوج <i>fouj</i> battalion	خیر <i>xeir</i> good	سیل <i>seil</i> flood
صیف <i>seif</i> summer	عیب <i>eib</i> fault	میل <i>meil</i> inclination			



# **PART I**



## LESSON I

### The Indefinite ی -i. The Personal Pronouns. The Demonstrative Pronouns.

1. There is no definite or indefinite article in Persian.<sup>1</sup> Broadly speaking, a noun becomes indefinite by the addition of ی -i, e.g.

کتاب *ketab*, (the) book.

کتابی *ketabi*, a book.

2. (a) If the noun ends in the 'silent' *h* preceded by *e*, the Indefinite ی -i is not written. The sign َ known as *hamze* is written over the 'silent' *h*,<sup>2</sup> e.g.

پنجره *panjare*, (the) window.

پنجره‌ *panjarei*, a window.

The sign َ is usually omitted in writing, the reader being expected to know from the context whether the word is definite or indefinite. (See also para. 15 (e) below.)

(b) The Indefinite ی -i is not added to a word ending in ی *i*; thus صندلی *sandali* is used to mean '(the) chair' or 'a chair'.

(c) If the noun ends in ا *a* or و *u* a *hamze* over a bearer is inserted between the final ا *a* or و *u* and the Indefinite ی -i to mark the transition between the final long vowel of the noun and the Indefinite ی -i. It will not be represented in the transcription, e.g.

پا *pa*, (the) foot.

پایی *pai*, a foot.

پارو *paru*, (the) wooden spade.

پارویی *parui*, a wooden spade.

<sup>1</sup> The student must not expect the application of the terms 'definite' and 'indefinite' in Persian to correspond exactly with their application in English.

<sup>2</sup> Words ending in ه *h* take the Indefinite ی in the usual way, e.g.

راه *rah*, (the) road.

راهی *rahi*, a road.

3. If two or more nouns are joined by و *va* 'and' and are indefinite, the Indefinite ی *-i* is added to the final one only, the group being regarded as a syntactical whole, e.g.

کتاب و مداد و قلمی بمن داد *ketab va medad va qalami be man dad*, He gave a book, a pencil and a pen to me.

4. A noun qualified by the Interrogative Adjective چه *ce* 'what' usually takes the Indefinite ی *-i*, e.g.

چه کتابی *ce ketabi*, what book?

5. The Indefinite ی *-i* never carries the stress.

6. Persian has no inflexions. When a *definite* noun is the direct object of the verb, this is marked by the addition of the suffix را *-ra*, e.g.

کتاب را بمن داد *ketabra be man dad*, He gave the book to me.

But

کتابی بمن داد *ketabi be man dad*, He gave a book to me.<sup>1</sup>

7. If more than one definite noun forms the direct object of the verb, these are regarded as a syntactical whole, and the را *-ra* is placed after the final noun, e.g.

مداد و قلم را بمن داد *medad va qalamra be man dad*, He gave the pen and the pencil to me.

8. را *-ra* never carries the stress.

9. The Personal Pronouns are:

من *man*, I.

ما *ma*, we.

تو *to*,<sup>2</sup> thou.

شما *foma*, you.

او *u*, he, she.<sup>3</sup>

ایشان *ifan*, they.<sup>4</sup>

<sup>1</sup> There is a third possibility, namely:

کتاب بمن داد *ketab be man dad*, He gave a book to me.

Here there is no differentiation of number or particularization, whereas in the example above کتابی *ketabi* implies 'some book or other' or 'a particular book, from among the class of articles known as book'. See also Lesson XII, para. 1 (a) (iii) and para. 3.

<sup>2</sup> For the pronunciation of تو *to* see Alphabetical Table in Introduction.

<sup>3</sup> There is no gender in Persian. Different words are used to differentiate between male and female animals, or the words نر *nar* or نر *nare* 'male' and ماده *made* 'female' are added before or after the name of the animal, which in the latter case takes the *ezafe*.

<sup>4</sup> See also Lesson XIV, para. 1 (a).

وی *vêi* is an alternative form to او *u* but is seldom used in Colloquial Persian.

The Demonstrative Pronoun آن *an* 'that' is used to mean 'it'. Its plurals آنها *anha* and آنان *anan* are used in Colloquial and Literary Persian respectively in place of ایشان *ifan* 'they'.

10. The Personal Pronouns are by their nature definite and consequently take را *-ra* when the direct object of a verb. من *man* 'I' followed by را *-ra* contracts into مرا *mara* 'me' and تو *to* 'thou' into ترا *tora* 'thee'.

11. If the grammatical subject of a sentence is a personal pronoun, this is implicit in the verb and is not usually expressed separately unless it is desired to lay special emphasis on the pronoun.

12. آن *an* 'that' and این *in* 'this' may be either Demonstrative Pronouns or Demonstrative Adjectives. As Demonstrative Pronouns they stand alone, e.g.

آن چیست *an cist*, What is that?

این چیست *in cist*, What is this?

آن *an* and این *in* when used as pronouns may mean 'the former' and 'the latter' respectively.

When used as Demonstrative Adjectives آن *an* and این *in* precede the noun they qualify, e.g.

آن کتاب *an ketab*, that book.

این میز *in miz*, this table.

13. آیا *aya* is a particle used to introduce a question which does not contain an interrogative word, e.g.

آیا این کتاب است *aya in ketab ast*, Is it this book?

In conversation questions which do not contain an interrogative word are usually indicated by a rising intonation at the end of the sentence (see Appendix VI) rather than by the use of آیا *aya*.

14. The normal word order in simple sentences is Subject (unless this is contained in the verb), Object, Indirect Object, Extension, Verb.

15. The following orthographical points should be noted:

(a) آن *an* 'that' is frequently joined to the following word, provided the initial letter of this is a consonant, e.g.

آنکتاب *an ketab*, that book.

(b) The preposition به *be* 'to' is usually joined to the following word, the final *e* of به *be* being omitted, e.g.

بمن *be man*, to me.

The following combinations should be noted:

باین *be in*, to this.

بان *be an*, to that.

باو *be u*, to him, to her.<sup>1</sup>

(c) The initial *alef* of است *ast* 'he, she or it is' can be omitted, the *ست* being joined to the preceding word, provided the final letter of this is not the 'silent' *h*, e.g.

این کتابست *in ketab ast*, This is the book.

If the preceding word ends in *a* or *u*, the initial *alef* of است *ast* is always omitted and the *a* of *ast* elided, e.g.

آنجاست *anjast*, He, she or it is there.

اوست *ust*, It is he, it is she.

Similarly, if است *ast* follows the word تو *to* 'thou' the initial *alef* of است *ast* is sometimes dropped and the *a* of *ast* elided, e.g.

توست *toast*, It is thou.

If است *ast* follows a word ending in *i*, the initial *alef* of است *ast* is usually dropped and the *a* of *ast* elided, e.g.

کتابیست *ketabist*, It is a book.

(d) چه *ce* 'what' followed by است *ast* is written چیست and pronounced *cist*, e.g.

این چیست *in cist*, What is this?

(e) If a noun ending in the 'silent' *h* is made indefinite ای can be written after the word in place of the *hamze* over the 'silent' *h* (see para. 2(a) above), e.g.

پنجره‌ای *panjarei*, a window.

<sup>1</sup> Some writers insert a *d* between the preposition به *be* and آن *an* *in*, او *u*, and ایشان *ifan*, e.g.

بدان *bedan*, to that.

بدین *bedin*, to this.

بدو *bedu*, to him, to her.

بدیشان *bedifan*, to them.



If such a noun is followed by است *ast* 'is' the *alef* of است *ast* is omitted, e.g.

پنجره‌ایست *panjareist*, It is a window.

16. Word stress falls on the final syllable of nouns and pronouns. Stress is marked in the transcription by an upright stroke preceding the syllable which carries the stress, e.g.

کتاب *ke'tab*, book.

صندلی *sanda'li*, chair.

شما *fo'ma*, you.

As stated above, neither the Indefinite *ی* -*i* nor *را* -*ra* carries the stress, thus

کتابی *ke'tabi*, a book.

کتابرا *ke'tabra*, the book (acc.).

## VOCABULARY

این	<i>in</i> , this.	کاغذ	<i>kayaz</i> , paper.
آن	<i>an</i> , that; it.	پنجره	<i>panjare</i> , window.
جا	<i>ja</i> , place.	پا	<i>pa</i> , foot.
اینجا	<i>inja</i> , here.	پارو	<i>paru</i> , a kind of wooden spade.
آنجا	<i>anja</i> , there.	چیز	<i>ciṣ</i> , thing.
کجا	<i>koja</i> , where?	چه	<i>ce</i> , what?
من	<i>man</i> , I.	به (۱)	<i>be</i> , to.
تو	<i>to</i> , thou.	و	<i>va</i> , and.
او	<i>u</i> , he, she.	یا	<i>ya</i> , or.
ما	<i>ma</i> , we.	است	<i>ast</i> , he, she or it is.
شما	<i>fo'ma</i> , you.	نیست	<i>nist</i> , he, she or it is not.
ایشان	<i>ifan</i> , they.	داد	<i>dad</i> , he, she or it gave.
آنها	<i>anha</i> , those; they.	دید	<i>did</i> , he, she or it saw.
میز	<i>miṣ</i> , table.	بله	<i>bale</i> , yes.
صندلی	<i>sandali</i> , chair.	نخیر	<i>naxêir</i> , no.
کتاب	<i>ketab</i> , book.	آیا	<i>aya</i> , an interrogative particle (see para. 13 above).
مداد	<i>medad</i> , pencil.		
قلم	<i>qalam</i> , pen.		

## EXERCISE 1

کتاب اینجا است — مداد آنجا است — آن میز است و این صندلی است — این قلم است — کجاست — اینجا نیست — این چیست — این کتابی است — چه کتابی است — کتابی بمن داد — قلمرا بمن داد — شمارا کجا دید — اورا اینجا دید — این مدادرا بمن داد — میز و صندلی و کتابرا دید — مداد و قلمرا باو داد — میز و صندلیرا بشما داد — مارا دید — صندلی اینجا نیست

## EXERCISE 2

1. This is the book. 2. He saw a book. 3. Where did he see the pen and the pencil? 4. He gave a book to me. 5. Here is the table. 6. What is this? 7. This is a pen. 8. He gave the pen and the pencil to you. 9. The book is here and the pencil is there. 10. What is that? 11. That is a chair. 12. Where did he see the book? 13. He saw it here. 14. He saw you.

## LESSON II

**The Plural of Nouns. The 'Possessive' *ezafe*. Possessive Adjectives and Pronouns. Interrogative Pronouns. The Verb 'to be'.**

1. The plural of nouns is formed by the addition of *ha* -ها to the singular, e.g.

مداد *medad*, pencil.

مدادها *medadha*, pencils.

2. If a noun denotes a human being the plural can also be formed by adding *an* -ان to the singular, e.g.

زن *zan*, woman.

زنان *zanan*, women.

In Classical Persian the distinction between the plural in *ha* -ها for irrational beings and inanimate objects and the plural in *an* -ان for human beings is usually observed, but in Colloquial Persian there is a tendency to form the plural of all nouns in *ha* -ها.

3. (a) If a noun ends in the 'silent' *h* preceded by *e*, unless it represents the Arabic *ē* (see Part II, Introduction, para. 11), the 'silent' *h* is changed into *g* before the plural termination *an* -ان, e.g.

بچه *bacce*, child.

بچهگان *baccegan*, children.

(b) If a noun ends in *a* ا a *y* ی is inserted between the final *a* ا and the plural termination *-an* ان, e.g.

گدا *gada*, beggar.

گدایان *gadayan*, beggars.

(c) If a noun ends in *u* و a *y* ی is inserted between the final *u* و and the plural termination *-an* ان, e.g.

راستگو *rastgu*, (the) truthful person.

راستگویان *rastguyan*, truthful persons.

or there is merely an off-glide from the final *u* و to the plural termination *-an* ان, e.g.

بازو *baẕu*, forearm.

بازوان *baẕuan*, forearms.<sup>1</sup>

4. The plural terminations *-ha* ها and *-an* ان carry the stress, e.g.

کتابها *ketab'ha*, books.

زنان *za'nan*, women.

5. Possession is shown in Persian by the addition of *e*, known as the *eẕafe*, to the thing possessed, which precedes the possessor. The *eẕafe* was originally the Old Persian relative pronoun and was an independent word. In New Persian it is an enclitic. It is not represented in writing unless the word to which it is added ends in *a* ا or *u* و (see para. 7 below), e.g.

کتاب آن مرد *ketabe an mard*, that man's book.

باغ منزل *baẕe manẕel*, the garden of the house.

If the direct object of a verb is definite and formed by two or more words connected by the 'possessive' *eẕafe*, را *-ra* is added after the final word in the group, e.g.

پسر آن مرد را دید *pesare an mardra did*, He saw that man's son.

6. If the noun to which the *eẕafe* is added ends in the 'silent' *h* or in *i* ی the semi-vowel *y* is inserted in pronunciation between the final *e* or *i* and the *e* of the *eẕafe* but is not represented in writing. A *hamze* is sometimes written over the 'silent' *h* or the *i* ی to represent the *eẕafe*, but is usually omitted, e.g.

بچه این زن *bacceye in zan*, this woman's child.

صندلی آن مرد *sandaliye an mard*, that man's chair.

<sup>1</sup> See Lesson XII, para. 5.

7. If the noun to which the *ezafe* is added ends in *a* or *u*, the *ezafe* is written as *ی* and in pronunciation the semi-vowel *y* is inserted between the final *a* or *u* of the word and the *e* of the *ezafe*, e.g.

کتابهای آن مرد *ketabhaye an mard*, the books of that man.

بازوی این زن *bazuye in zan*, this woman's forearm.

8. The *ezafe* never carries the stress, e.g.

باغ منزل *'baye man'zel*, the garden of the house.

9. The English Possessive Adjectives can be translated by placing the Personal Pronoun after the noun qualified by the English Possessive Adjective and adding the *ezafe* to the noun, e.g.

کتاب من *ketabe man*, my book (lit. the book of me).

اسب شما *asbe شما*, your horse.

10. The English Possessive Pronoun is translated by the Personal Pronoun preceded by the word مال *mal*,<sup>1</sup> to which the *ezafe* is added, e.g.

این کتاب مال من است *in ketab male man ast*, This book is mine.

But این کتاب من است *in ketabe man ast*, This is my book.

11. مال *mal* is also used to express the possessive case of nouns but only when this case is used pronominally, e.g.

این اسب مال آن مرد است *in asb male an mard ast*, This horse is that man's (belongs to that man).

باغ مال پسر اوست *bay male pesare ust*, The garden is his son's (belongs to his son).

12. *که* *ke* and *کی* *ki* are Interrogative Pronouns meaning 'who'. *کی* *ki* forms a plural *کیها* *kiha*. Both *که* *ke* and *کی* *ki* take *را* *-ra*; *که* *ke* followed by *را* *-ra* contracts into *کرا* *kera*, e.g.

کرا دید *kera did*, Whom did he see?

While *کی* *ki* is more frequently used in Colloquial Persian than *که* *ke*, the latter is more frequently written.

13. Before describing the Verb and the formation of tenses it will be convenient to introduce here certain tenses of the verb بودن *budan* 'to

<sup>1</sup> مال *mal* means 'possessions, wealth'. It is also used to mean 'horse', 'mule' or 'donkey'. از آن *az an* (lit. 'from those of', with an implication of plurality), with the *ezafe*, can be substituted for مال *mal* in the cases covered by paras. 10 and 11.

be' (Present Stem باش *bas*), which is used to conjugate the verb (for stress on verb forms see below Lesson III, para. 9 and Lesson IV, para. 8):

### PRETERITE

1st pers. sing.	بودم	<i>budam</i>	} I was, etc.
2nd pers. sing.	بودی	<i>budi</i>	
3rd pers. sing.	بود	<i>bud</i>	
1st pers. pl.	بودیم	<i>budim</i>	} We were, etc.
2nd pers. pl.	بودید	<i>budid</i>	
3rd pers. pl.	بودند	<i>budand</i>	

### PAST PARTICIPLE

بوده *bude*, been.

### PRESENT

1st pers. sing.	میباشم	<i>mibasam</i>	} I am, etc.
2nd pers. sing.	میباشی	<i>mibafi</i>	
3rd pers. sing.	میباشد	<i>mibafad</i>	
1st pers. pl.	میباشیم	<i>mibasim</i>	} We are, etc.
2nd pers. pl.	میباشید	<i>mibafid</i>	
3rd pers. pl.	میباشند	<i>mibafand</i>	

### SUBJUNCTIVE PRESENT

1st pers. sing.	باشم	<i>basam</i>	} I may be, etc. <sup>1</sup>
2nd pers. sing.	باشی	<i>bafi</i>	
3rd pers. sing.	باشد	<i>basad</i>	
1st pers. pl.	باشیم	<i>basim</i>	} We may be, etc.
2nd pers. pl.	باشید	<i>basid</i>	
3rd pers. pl.	باشند	<i>basand</i>	

For the formation of the other tenses of بودن *budan* see Lessons III and IV.

<sup>1</sup> There is an alternative form:

1st pers. sing.	بوم	<i>bovam</i>	1st pers. pl.	بویم	<i>bovim</i>
2nd pers. sing.	بوی	<i>bovi</i>	2nd pers. pl.	بوید	<i>bovid</i>
3rd pers. sing.	بود	<i>bovad</i>	3rd pers. pl.	بوند	<i>bovand</i>

This is not used in Colloquial Persian. See also Lesson IV, 1 (d).

14. The Negative is formed by adding the prefix : *na-* to the positive, e.g.

نبودم *nabudam*, I was not.  
 نمیباشم *namibafam*, I am not.  
 نباشم *nabafam*, I may not be.

15. The Present of the verb 'to be' can also be formed:

(a) By the addition of the following personal endings to the preceding word, except in the 3rd pers. sing., for which است *ast* 'is' is used:

1st pers. sing.	م(ا)	-am, I am, etc.	1st pers. pl.	یم(ا)	-im.
2nd pers. sing.	ی(ا)	-i.	2nd pers. pl.	ید(ا)	-id.
3rd pers. sing.	ست(ا)	<i>ast</i> .]	3rd pers. pl.	ند(ا)	-and.

If the personal endings are added to a word ending in the 'silent' *h*, the *alef* is written, e.g. *بچه ام* *bacce am*, I am a child.

In all other cases the *alef* of the personal ending is omitted, e.g.

*مردید* *mard id*, You are a man.

The 2nd pers. sing. personal ending added to a word ending in the 'silent' *h* can also be represented by a *hamze* over the 'silent' *h*, e.g.

*بچه ی* *bacce i*, Thou art a child.

If the personal endings other than the 1st pers. sing. and the 3rd pers. pl. are added to a word ending in *a* or *u* a *hamze* over a bearer is inserted between the final *a* or *u* and the personal ending, e.g.

*شمائید* *foma id*, it is you (lit. 'you are').

(b) By the following form which stands alone:

1st pers. sing.	هستم	<i>hastam</i> .	1st pers. pl.	هستیم	<i>hastim</i> .
2nd pers. sing.	هستی	<i>hasti</i> .	2nd pers. pl.	هستید	<i>hastid</i> .
3rd pers. sing.	هست	<i>hast</i> .	3rd pers. pl.	هستند	<i>hastand</i> .

16. The Negative of the forms in para. 15 above is formed as follows<sup>1</sup>:

(a)	1st pers. sing.	نیم	<i>nayam</i>	} I am not, etc.
	2nd pers. sing.	ندی	<i>nai</i>	
	3rd pers. sing.	نیست	<i>nist</i>	
	1st pers. pl.	نئیم	<i>naim</i>	} We are not, etc.
	2nd pers. pl.	نئید	<i>naid</i>	
	3rd pers. pl.	نیند	<i>nayand</i>	

<sup>1</sup> They are not enclitic.



(b)	1st pers. sing.	نیستم	<i>nistam</i>	} I am not, etc.
	2nd pers. sing.	نیستی	<i>nisti</i>	
	3rd pers. sing.	نیست	<i>nist</i>	
	1st pers. pl.	نیستیم	<i>nistim</i>	} We are not, etc.
	2nd pers. pl.	نیستید	<i>nistid</i>	
	3rd pers. pl.	نیستند	<i>nistand</i>	

The forms in (a), with the exception of the 3rd pers. sing., are rare.

17. If که *ke* or کی *ki* 'who' is followed by the Present of the verb 'to be' given in para. 15 (b) above the following contractions may take place:

1st pers. sing.	کیستم	<i>kistam</i>	} Who am I? etc.
2nd pers. sing.	کیستی	<i>kisti</i>	
3rd pers. sing.	کیست	<i>kist</i>	
1st pers. pl.	کیستیم	<i>kistim</i>	} Who are we? etc.
2nd pers. pl.	کیستید	<i>kistid</i>	
3rd pers. pl.	کیستند	<i>kistand</i>	

18. The various forms of the Present of the verb 'to be' are, broadly speaking, interchangeable. هست *hast*, can be emphatic, and is used to mean 'there is' as well as 'he, she or it is'.

After a word ending in ی *-i* the forms هستی *hasti*, هستیم *hastim* and هستید *hastid* are used in preference to ای *-i*, ایم *-im* and اید *-id*, e.g.

ایرانی هستید *irani hastid*, You are a Persian.

19. A plural subject, if it denotes rational beings, takes a plural verb. A plural subject denoting irrational beings or inanimate objects takes a singular verb, e.g.

پدر و مادر من اینجا هستند *pedar va madare man inja hastand*, My father and mother are here.

برادران شما آنجا بودند *baradarane soma anja budand*, Your brothers were there.

مداد و قلم کجاست *medad va qalam kojast*, Where are the pencil and pen?

کتابها آنجاست *ketabha anjast*, The books are there.

This distinction, however, is less carefully observed in Modern than in Classical Persian.



20. The word منزل *manzel* when used to mean 'home' or 'at home' does not usually take a preposition, e.g.

منزل بودم *manzel budam*, I was at home.

### VOCABULARY

مرد	<i>mard</i> , man.	بیرون	<i>birun</i> , out, outside; when used as a preposition it takes the <i>ezafe</i> .
زن	<i>zan</i> , woman.	در	<i>dar</i> , in (prep.); door.
پسر	<i>pesar</i> , boy; son.	تو	<i>tu</i> , in; inner; inside; when used as a preposition it normally takes the <i>ezafe</i> , thus becoming توی <i>tuye</i> .
دختر	<i>doxtar</i> , girl; daughter.	رو	<i>ru</i> , on; outer; when used as a preposition meaning 'on' it precedes the noun it governs and takes the <i>ezafe</i> , thus becoming روی <i>ruye</i> .
پدر	<i>pedar</i> , father.	که	} who (interrog.).
مادر	<i>madar</i> , mother.	کی	
برادر	<i>baradar</i> , brother.	کدام	<i>kodam</i> , which (of two or more; interrog.).
خواهر	<i>xahar</i> , sister.	ولی	<i>vali</i> , but.
بچه	<i>bacce</i> , <i>bace</i> , child.	دارد	<i>darad</i> , he, she or it has.
کار	<i>kar</i> , work.	آمد	<i>amad</i> , he, she or it came.
اتاق	<i>otaq</i> , room.	رفت	<i>raft</i> , he, she or it went.
منزل	<i>manzel</i> , house; home.		
باغ	<i>bay</i> , garden.		
گدا	<i>gada</i> , beggar.		
شهر	<i>fahr</i> , city, town.		
بازو	<i>bazu</i> , forearm.		
راستگو	<i>rastgu</i> , truthful; a truthful person.		
ایرانی	<i>irani</i> , Persian (adj.); a Persian.		
اسب	<i>asb</i> , horse.		
سگ	<i>sag</i> , dog.		
گربه	<i>gorbe</i> , cat.		
گاو	<i>gav</i> , ox. <sup>1</sup>		

<sup>1</sup> گاو *gav* is also used for cow, though strictly speaking a cow is ماده گاو *made gav*.

## EXERCISE 3

این منزل ماست — آن باغ مال کیست — آن باغ مال من است — پدر  
 این بچه کجاست — این اطاق پنجره دارد — کتاب شما روی میز است — مردی  
 بمنزل ما آمد — پسر او بیرون است — دختر من گربه دارد — آنها را در باغ  
 دید — این زن کتابی بمن داد — کجا رفت — بشهر رفت — کتاب و مداد روی  
 میز است — مادر شما بمنزل ما آمد — اسب او توی باغ است — این منزل  
 مال ماست

## EXERCISE 4

1. The room has a door and a window. 2. Whose is this garden?  
 3. The garden is his. 4. He has a horse. 5. A woman came into our  
 room. 6. The horse and the cow are in the garden. 7. The child is  
 in your room. 8. The pen and the pencil are on the table. 9. He came  
 to your house. 10. Your brother went to the town. 11. He saw the  
 child in the garden. 12. He gave your book to me. 13. This is their  
 house.

## LESSON III

The Infinitive. Tenses formed from the Past Stem. Adjectives.

1. The Infinitive of the verb ends in *تن tan*, *دن dan* or *یدن idan*, e.g.

کشتن *kostan*, to kill.

آوردن *avardan* (*avordan*), to bring.

خریدن *xaridan*, to buy.

2. The Short Infinitive is the Infinitive from which the ending  
*-an* has fallen away, e.g.

کشت *kost*. آورد *avard* (*avord*). خرید *xarid*.

The Past Stem is identical with the Short Infinitive and also with the  
 3rd pers. sing. of the Preterite.

3. The Present Stem of Regular Verbs is found by cutting off the final  
*تن tan*, *دن dan* or *یدن idan* of the Infinitive, e.g.

کش *kof*. آور *avar* (*avor*). خر *xar*.

Irregular Verbs undergo certain other changes in the formation of the Present Stem. Their irregularity is confined to the changes made in the Present Stem.<sup>1</sup>

4. The following are formed from the Past Stem:

(a) The Past Participle by the addition of the 'silent' *h*, preceded by *e*, e.g.

خریده *xaride*, bought.

(b) The Preterite by the addition of the personal endings, except in the 3rd pers. sing., which is identical with the Past Stem, e.g.

1st pers. sing.	خریدم	<i>xaridam</i>	} I bought, etc.
2nd pers. sing.	خریدی	<i>xaridi</i>	
3rd pers. sing.	خرید	<i>xarid</i>	
1st pers. pl.	خریدیم	<i>xaridim</i>	} We bought, etc.
2nd pers. pl.	خریدید	<i>xaridid</i>	
3rd pers. pl.	خریدند	<i>xaridand</i>	

(c) The Imperfect by the addition of the personal endings as in the Preterite and the prefix *می* *mi-*, e.g.

1st pers. sing.	میخریدم	<i>mixaridam</i>	} I was buying, used to buy, etc.
2nd pers. sing.	میخریدی	<i>mixaridi</i>	
3rd pers. sing.	میخرید	<i>mixarid</i>	
1st pers. pl.	میخریدیم	<i>mixaridim</i>	} We were buying, used to buy, etc.
2nd pers. pl.	میخریدید	<i>mixaridid</i>	
3rd pers. pl.	میخریدند	<i>mixaridand</i>	

If the verb has an initial *alef* with a short vowel, the initial *alef* drops out after the prefix *می* *mi-*, e.g.

میفتادم *mioftadam*, I was falling (from افتادن *oftadan* 'to fall'),

or the *می* may be written separately, in which case the initial *alef* does not drop out, e.g.

می افتادم *mioftadam*, I was falling.

<sup>1</sup> A list of irregular verbs will be found in Appendix I. In the vocabularies to the lessons the present stem of irregular verbs is given in brackets, but the present stem of irregular compound verbs will not be given if the verbal part of the compound has already been given as a simple verb.

If the verb has an initial *ā*, the *madde* of the *alef* drops out after *می* *mi-*, e.g.

میامدم *miamadam*, I was coming (from آمدن *amadan* 'to come').

If the verb has an initial *i*, the *می* *mi-* must be written separately, e.g.

میایستادم *miistadam*, I was standing (from ایستادن *istadan* 'to stand').

(d) The Perfect by the Past Participle followed by the Present of the verb 'to be' (see Lesson II, para. 15 (a) above), e.g.

1st pers. sing.	خریده‌ام	<i>xaride am</i>	} I have bought, etc.
2nd pers. sing.	خریده‌ی	<i>xaride i</i>	
3rd pers. sing.	خریده‌است	<i>xaride ast</i>	
1st pers. pl.	خریده‌ایم	<i>xaride im</i>	} We have bought, etc.
2nd pers. pl.	خریده‌اید	<i>xaride id</i>	
3rd pers. pl.	خریده‌اند	<i>xaride and</i>	

The *hamze* in the 2nd pers. sing. is often omitted in writing.

(e) The Pluperfect by the Past Participle followed by the Preterite of the verb 'to be' (see Lesson II, para. 13), e.g.

1st pers. sing.	خریده بودم	<i>xaride budam</i>	} I had bought, etc.
2nd pers. sing.	خریده بودی	<i>xaride budi</i>	
3rd pers. sing.	خریده بود	<i>xaride bud</i>	
1st pers. pl.	خریده بودیم	<i>xaride budim</i>	} We had bought, etc.
2nd pers. pl.	خریده بودید	<i>xaride budid</i>	
3rd pers. pl.	خریده بودند	<i>xaride budand</i>	

(f) The Subjunctive Past by the Past Participle followed by the Subjunctive Present of the verb 'to be' (see Lesson II, para. 13), e.g.

1st pers. sing.	خریده باشم	<i>xaride basam</i>	} I may have bought, etc.
2nd pers. sing.	خریده باشی	<i>xaride bafi</i>	
3rd pers. sing.	خریده باشد	<i>xaride basad</i>	
1st pers. pl.	خریده باشیم	<i>xaride basim</i>	} We may have bought, etc.
2nd pers. pl.	خریده باشید	<i>xaride basid</i>	
3rd pers. pl.	خریده باشند	<i>xaride basand</i>	

(g) The Future by the Indicative Present<sup>1</sup> of خواستن *xastan* 'to desire' (Present Stem خواه *xah*) without the می *mi-*, followed by the Short Infinitive, e.g.

1st pers. sing.	خواهم خرید	<i>xaham xarid</i>	} I shall buy, etc.
2nd pers. sing.	خواهی خرید	<i>xahi xarid</i>	
3rd pers. sing.	خواهد خرید	<i>xahad xarid</i>	
1st pers. pl.	خواهیم خرید	<i>xahim xarid</i>	} We shall buy, etc.
2nd pers. pl.	خواهید خرید	<i>xahid xarid</i>	
3rd pers. pl.	خواهند خرید	<i>xahand xarid</i>	

5. The Negative of the verbal forms in para. 4 above is formed by adding the prefix ن *na-* to the main verb, except in the Future, when it is prefixed to the auxiliary verb, e.g.

نخریدم	<i>naxaridam</i> , I did not buy.
نمیخریدم	<i>namixaridam</i> , I was not buying.
نخریده‌ام	<i>naxaride am</i> , I have not bought.
نخریده بودم	<i>naxaride budam</i> , I had not bought.
نخریده باشم	<i>naxaride basam</i> , I may not have bought.
نخواهم خرید	<i>naxaham xarid</i> , I shall not buy.

6. If the verb has an initial آ *a*, a ی *y* is inserted between the negative prefix and the آ *a* of the verb, which loses its *madde*, e.g.

نیامد *nayamad*, He did not come (from آمدن *amadan* 'to come').

If the verb has an initial *alef* followed by ی *i*, the *alef* is retained after the negative prefix, e.g.

نایستاد *naistad*, He did not stand (from ایستادن *istadan* 'to stand').

If the verb has an initial *alef* with a short vowel ا *a* ی *y* is inserted after the negative prefix and the initial *alef* drops out, e.g.

نیفتاد *nayoftad*, He did not fall (from افتادن *oftadan* 'to fall').

7. The verb داشتن *daftan* 'to have, possess' forms its Imperfect without the prefix می *mi-*. Its Imperfect is thus identical with its Preterite, e.g.

داشتم *daftam*, I had, or I was having.

<sup>1</sup> See Lesson IV, para. 1 (c).

Certain Compound Verbs formed with داشتن *daftan* (see Lesson IX) form their Imperfect in the usual way.

8. The verb بودن *budan* 'to be' also forms its Imperfect without the prefix می *mi-*. The Subjunctive Past of بودن *budan* is seldom used.

9. (a) Stress in the affirmative verbal forms in para. 4 above is carried on the final syllable of the main verb where there is no prefix, except in the Future, when the stress falls on the final syllable of the auxiliary verb. Where there is a prefixed می *mi-* this carries the stress. E.g.

خریدم	<i>xari'dam</i> , I bought.
میخریدم	<i>'mixaridam</i> , I was buying.
خریده‌ام	<i>xari'de am</i> , I have bought.
خریده بودم	<i>xari'de budam</i> , I had bought.
خریده باشم	<i>xari'de basam</i> , I may have bought.
خواهم خرید	<i>xa'ham xarid</i> , I shall buy.

(b) Stress in the negative verbal forms is carried on the negative prefix, e.g.

نخریدم	<i>'naxaridam</i> , I did not buy.
نمیخریدم	<i>'namixaridam</i> , I was not buying.
نخریده‌ام	<i>'naxaride am</i> , I have not bought.
نخریده بودم	<i>'naxaride budam</i> , I had not bought.
نخریده باشم	<i>'naxaride basam</i> , I may not have bought.
نخواهم خرید	<i>'naxaham xarid</i> , I shall not buy.

10. Adjectives normally follow the noun they qualify, an *ezāfe* being added to the noun, e.g.

کتاب بزرگ *ketabe bozorg*, the big book.

Adjectives do not take the plural ending,<sup>1</sup> e.g.

مردان خوب *mardane xub*, good men.

<sup>1</sup> Thus آن *an* 'that' and این *in* 'this' when used as demonstrative adjectives do not take the plural ending. When used as demonstrative pronouns they take the plural endings ها *-ha* or ان *-an*, e.g.

اینها *in ha*, these.  
آنها *an ha* those.



11. The 'qualifying' *ezāfe* follows the same rules as those given in Lesson 11, paras. 6 and 7 for the 'possessive' *ezāfe* if the word to which it is added ends in the 'silent' *h*, *ی* *i*, *ا* *a* or *و* *u*, e.g.

کتابهای بزرگ *ketabhaye bozorg*, big books.

صندلی نو *sandaliye nōu*, the new chair.

بچه کوچک *bacceye kucek*, the small child.

پاروی نو *paruye nōu*, the new spade.

12. If more than one adjective qualifies a noun, the 'qualifying' *ezāfe* is added to each adjective except the final one, e.g.

کتاب بزرگ نو *ketabe bozorge nōu*, the big new book.

13. The noun and its attributes are regarded as a syntactical whole and, therefore, if the noun is indefinite, the Indefinite *ی* *-i* is added to the final adjective only. Similarly if the noun is definite and the direct object of the verb, the *را* *-ra* is added to the final adjective, e.g.

کتاب بزرگی *ketabe bozorgi*, a big book.

کتاب بزرگ نوی *ketabe bozorge nōui*, a big new book.

کتاب بزرگرا آورد *ketabe bozorgra avar*, He brought the big book.

کتاب بزرگ نورا آورد *ketabe bozorge nōura avar*, He brought the big new book.

14. The comparative and superlative degrees are formed by the addition of *تر* *-tar* and *ترین* *-tarin* respectively to the positive, e.g.

بزرگ *bozorg*, big.

بزرگتر *bozorgtar*, bigger.

بزرگترین *bozorgtarin*, biggest.

Exceptions are:

خوب *xub*, good.

بهتر *behtar*, better.

بهترین *behtarin*, best.<sup>1</sup>

*به* *beh* is also used to mean 'better' when it stands alone as the predicate of the verb 'to be'.

<sup>1</sup> *xubtar* and *xubtarin* are also occasionally used.



In the comparative degree of بد *bad* 'bad' the د *d* is sometimes assimilated to the ت *t* of the comparative ending, thus:

بتر *battar*.

The words کھتر *kehtar* 'smaller, younger' and مهتر *mehtar* 'greater, elder' are seldom used in the positive degree. The Superlative of these forms, کھین *kehin* and مهین *mehin* respectively, is rare also.

15. The comparative follows the noun it qualifies, the *ezafe* being added to the noun, e.g.

کتاب بزرگتر *ketabe bozorgtar*, the bigger book.

کتابهای بزرگتر *ketabhaye bozorgtar*, the bigger books.

16. The superlative precedes the noun it qualifies. It does not take the *ezafe*, e.g.

بهترین کتاب *behtarin ketab*, the best book.

17. Comparison is expressed by the word از *az* preceding the person or object used as a standard of comparison, e.g.

آن پسر از این دختر بزرگتر است *an pesar az in doxtar bozorgtar ast*,  
That boy is bigger than this girl.

من از شما زودتر آمدم *man az شما zudtar amadam*, I came  
earlier than you.

Comparison can also be expressed by the word تا *ta* preceding the person or object used as a standard of comparison. This form is used if the person or object used as a standard of comparison is governed by a preposition, e.g.

کتابهای بهتر بمن داد تا باو *ketabhaye behtar be man dad ta be u*, he  
gave better books to me than to him.

18. بیشتر *biflar* and بیش *bif* both mean 'more'. The former is used as a noun, adverb or adjective, e.g.

بیشتر باو دادید *biflar be u dadid*, You gave him more.

اورا بیشتر دوست داشتند *ura biflar dust dashtand*, They liked him  
better (more).

مردها بیشتر بودند تا زنها *mardha biflar budand ta zanha*, There were  
more men than women.

When *bishtar* بیشتر qualifies a noun it precedes the noun, which is put in the singular, e.g.

*bishtar ketabداشتید ta u*, You had more books than he.

*bif* بیش is used as a noun, e.g.

*bif az u خوردید*, You ate more than he.

It can also be used predicatively as an adjective, e.g.

*ketabhaye u bif az ketabhaye man ast*, His books are more than mine.

*bif az pif* بیش از پیش means 'more than before', e.g.

*ura bif az pif dust دارد*, He likes him better (more) than formerly.

*bishtar* بیشتر is also used as a noun meaning 'most', in which case it precedes the noun it qualifies and takes the *ezafe*, e.g.

*bishtar mardha rafte budand*, Most of the men had gone.

*bishtar anha javan budand*, Most of them were young.

'Most of all' is rendered by *bishtar az hame* or *از همه بیشتر* *az hame bishtar*, e.g.

*ura az hame bishtar dust داشتیم*, We liked him best (most) of all.

19. Adjectives are also used as adverbs, e.g.

*anra geran xarid*, He bought it at a high price (expensively).

20. Adjectives can be strengthened by *xêli* خیلی or *besyar* بسیار 'very'. These words precede the adjective they qualify, e.g.

*in miẓ xêli boẓorg ast*, This table is very big.

*baẓe besyar boẓorgi دارد*, He has a very large garden.

The comparative degree can be similarly strengthened, e.g.

*in xêli behtar ast*, This is much better.

21. زیاد *ziad* is used as an adjective, noun or adverb meaning 'much, many, too', or 'too much'. With a negative verb it means 'not very', e.g.

کتابهای زیاد داشت *ketabhaye ziad dast*, He had many books.

بمن زیاد دادید *be man ziad dadid*, You gave me too much.

این کتاب زیاد گران است *in ketab ziad geran ast*, This book is too expensive.

این کتاب زیاد خوب نیست *in ketab ziad xub nist*, This book is not very good.

زیاد *ziad* may precede the noun it qualifies, in which case the latter is put in the singular, e.g.

زیاد کتاب دارد *ziad ketab darad*, He has many books.

22. Adjectives, like nouns, carry the stress on the final syllable, e.g.

بزرگ *bo'zorg*, big.

بزرگتر *bozorg'tar*, bigger.

بزرگترین *bozorgta'rin*, biggest.

## VOCABULARY

راه	<i>rah</i> , road, way.	خوب	<i>xub</i> , good.
نامه	<i>name</i> , letter.	بد	<i>bad</i> , bad.
بزرگ	<i>bozorg</i> , big.	نو	<i>nou</i> , new.
کوچک	<i>kucek</i> , small.	زود	<i>zud</i> , early; quick, quickly.
جوان	<i>javan</i> , young.	دیر	<i>dir</i> , late (of time).
پیر	<i>pir</i> , an old person; old (of persons); پیر مرد <i>pire mard</i> , an old man; پیر زن <i>pire zan</i> , an old woman. <sup>1</sup>	یواش	<i>yavas</i> , slow.
مسن	<i>mosenn</i> , old, aged.	زیاد	<i>ziad</i> , much, many; too, too much; (with negative verb) not very.
کهنه	<i>kohne</i> , old, worn-out.	بسیار	<i>besyar</i> , very.
مریض	<i>marix</i> , sick, ill.	خیلی	<i>xeili</i> very.
گران	<i>geran</i> , expensive, dear.	چند	<i>cand</i> , some; for how much? how many?
ارزان	<i>arzan</i> , cheap.	چرا	<i>cera</i> , why?
		از	<i>az</i> , from; than.

<sup>1</sup> مرد *mard* and زن *zan* are used in these expressions to define the sex.

همه <i>hame</i> , all.	گفتن (گو) <i>goftan (gu)</i> , to say.
روز <i>ruz</i> , day.	خریدن <i>xaridan</i> , to buy.
امروز <i>emruz</i> , to-day.	داشتن <i>daftan (dar)</i> , to have,
دیروز <i>diruz</i> , yesterday.	دوست داشتن (دار) possess; <i>dust daftan</i> , to like.
پریروز <i>pariruz</i> , the day before yesterday.	فروختن <i>foruxtan (foruf)</i> , to sell.
افتادن <i>oftadan (oft)</i> , to fall;	(فروش) <i>rasidan</i> , to arrive; (with the preposition به <i>be</i> ) reach.
(افت) راه افتادن <i>rah oftadan</i> , to set out. <sup>1</sup>	رسیدن
رفتن <i>raftan (rav-, rōu)</i> , to go;	کشتن <i>koftan</i> , to kill.
(رو) راه رفتن <i>rah raftan</i> , to walk along, about.	نوشتن <i>nevestan (nevis)</i> , to write.
آمدن <i>amadan (a)</i> , to come;	(نویس)
(آ) زود آمدن <i>zud amadan</i> , to be (come) early.	دیدن (بین) <i>didan (bin)</i> , to see.
کردن <i>kardan (kon)</i> , to do;	دادن (ده) <i>dadan (deh)</i> , to give.
(کن) دیر کردن <i>dir kardan</i> , to be (come) late.	ایستادن <i>istadan (ist)</i> , to stand (intrans.).
	(ایست)
	آوردن <i>avardan</i> , to bring.

## EXERCISE 5

کجا رفتید — بمنزل شما رفتیم — این کتابرا چند خریدید — آنرا ارزان خریدم — این مرد باغرا بآن زن فروخت — نامه باو نوشتم — کرا دیدید — پسر و دختر شمارا دیدم — بشهر رسیدیم — این گاورا چند فروختید — اینرا گران فروختم — یواش راه میرفتند — کتابرا باو داد — بمنزل ما آمدند — اسبرا در باغ دید — اینجا آمدند و مرا دیدند — دختر شما از همه کوچکتر است — دیروز بیشتر کار کردیم تا امروز — پریروز بشهر رفتیم — منزل شما کجاست — منزل ما در شهر است — دیروز منزل بودیم

## EXERCISE 6

1. He gave a big book to me.
2. He went to the town.
3. I saw him the day before yesterday.
4. They bought the house and the garden.
5. She came slowly.
6. How much did you buy this for?
7. I bought it cheaply.
8. We saw the man, the woman and the children

<sup>1</sup> See Lesson ix for Compound Verbs.

yesterday. 9. He was writing a letter to me. 10. We were walking in the garden. 11. Where were you yesterday? 12. I was at home. 13. The woman is older than the man. 14. You had more horses than he. 15. He came early. 16. We were late.

## LESSON IV

**Tenses formed from the Present Stem. The Pronominal Suffixes.**

خود *xod*, خویش *xif* and خویشان *xifstan*. همین *hamin* and همان *haman*. چون *cun*. چنین *conin* and چنان *conan*. چندان *candin* and چندان *candan*. کسی *kasi* and شخصی *saxsi*. هیچ *hic*. طور *tour*.

1. The following forms are derived from the Present Stem of the verb:

(a) The Present Participle by the addition of ان *-an*, e.g.

خواهان *xahan*, desiring (from خواستن *xastan* 'to desire, wish', Present Stem خواه *xah*).

This form is not found in all verbs.

(b) The Noun of the Agent by adding نده *-ande*, e.g.

فروشنده *forufande*, seller (from فروختن *foruxtan* 'to sell', Present Stem فروش *foruf*).

This form is not found in all verbs.

(c) The Present by the addition of the personal endings and the prefix می *mi-*, e.g.

1st pers. sing.	میخرم	<i>mixaram</i>	} I am buying, etc.
2nd pers. sing.	میخری	<i>mixari</i>	
3rd pers. sing.	میخرد	<i>mixarad</i>	
1st pers. pl.	میخریم	<i>mixarim</i>	} We are buying, etc.
2nd pers. pl.	میخرید	<i>mixarid</i>	
3rd pers. pl.	میخرند	<i>mixarand</i>	

A General Present is formed by the addition of the personal endings, but without the prefix می *mi-*, and is used in Classical Persian for general statements which contain no element of doubt. In Modern Persian the General Present has been confused with the Subjunctive Present (see (d) below). The latter, properly speaking, has a prefixed *be-*. Modern writers often omit the *be-* of the Subjunctive, especially in the case



of Compound Verbs, and at times even prefix *be-* to what is properly speaking a General Present. No attempt will be made in the following pages to distinguish between the two tenses; indeed, they have become so confused in modern usage that it would be difficult to do so in all cases.

(d) The Subjunctive Present by the addition of the personal endings with or without the prefix *be-* (see above), e.g.

1st pers. sing.	بخرم	<i>bexaram</i>	} I may buy, etc.
2nd pers. sing.	بخری	<i>bexari</i>	
3rd pers. sing.	بخرد	<i>bexarad</i>	
1st pers. pl.	بخریم	<i>bexarim</i>	} We may buy, etc.
2nd pers. pl.	بخرید	<i>bexarid</i>	
3rd pers. pl.	بخرند	<i>bexarand</i>	

The verb بودن *budan* 'to be' does not take *be-*.

The 1st and 3rd pers. sing. and plural of the Subjunctive Present may be used as a Jussive, e.g.

بخرد *bexarad*, Let him buy.

(e) The Imperative Singular is formed by the addition of the prefix *be-* to the Present Stem. The plural takes the personal ending *-id*, e.g.

بخر *bexar*, Buy (sing.).

بخرید *bexarid*, Buy (pl.).

In compound verbs the prefix *be-* is often omitted, in which case the Imperative Singular is identical with the Present Stem.

The verb بودن *budan* 'to be' does not take *be-*.

2. If the verb has an initial *ā*, *alef* followed by *y*, or *alef* with a short vowel, it follows in the Present the rules given in Lesson III, para. 4 (c) concerning the prefixed *mi-* of the Imperfect, e.g.

میآورم *miavaram*, I am bringing (from آوردن *avardan* 'to bring').

میایستم *miistam*, I am standing (from ایستادن *istadan* 'to stand', Present Stem ایست *ist*).

میافتم *mioftam*, I am falling (from افتادن *oftadan* 'to fall', Present Stem افت *oft*).

If the verb has an initial *ā*, a *y* is inserted after the prefix *be-* and the *alef* loses its *madde*, e.g.

بیا *beya*, Come (from آمدن *amadan* 'to come', Present Stem *ā*).

If the verb has an initial *alef* with a short vowel, a *y* is inserted after the prefix *be-* and the initial *alef* is dropped, e.g.

بیفتم *beyostam*, I may fall.

If the verb has an initial *alef* followed by *i*, the initial *alef* is retained after the prefix *be-*, e.g.

بایستم *beistam*, I may stand.

3. If the Present Stem ends in *a* or *u*, a *y* is inserted after the final vowel of the Present Stem before the endings of the Present Participle and Noun of the Agent and the personal endings of the 1st pers. sing. and the 3rd pers. sing. and pl. A *hamze* is inserted before the personal ending in the 2nd pers. sing. and pl. and the 1st pers. pl. and marks the transition from the final long vowel of the stem to the long vowel of the personal ending. It will not be represented in the transcription. E.g.

شایان *sayan*, brilliant, fitting, proper (from the defective verb شایستن *sayestan* 'to be fitting').

گوینده *guyande*, speaker (from گفتن *goftan* 'to say').

1st pers. sing.	میگویم	<i>miguyam</i>	} I am saying, etc.
2nd pers. sing.	میکونی	<i>migui</i>	
3rd pers. sing.	میکوید	<i>miguyad</i>	
1st pers. pl.	میگوئیم	<i>miguim</i>	} We are saying, etc.
2nd pers. pl.	میگوئید	<i>miguid</i>	
3rd pers. pl.	میگویند	<i>miguyand</i>	
1st pers. sing.	میایم	<i>miayam</i>	} I am coming, etc.
2nd pers. sing.	میائی	<i>miai</i>	
3rd pers. sing.	میاید	<i>miayad</i>	
1st pers. pl.	میائیم	<i>miaim</i>	} We are coming, etc.
2nd pers. pl.	میائید	<i>miaid</i>	
3rd pers. pl.	میایند	<i>miayand</i>	

4. If the Present Stem ends in *u* (*av*), this becomes *ôu* in the Imperative Singular, e.g.

شنو *befenôu*, hear (from شنیدن *senidan* 'to hear', Present Stem شنو *senav*).



5. If the Imperative Singular ends in *o* *ōu* its prefix in some cases becomes *bo*, e.g.

رو *borōu*, Go (from رفتن *raftan*).

دو *bodōu*, Run (from دویدن *davidan*).

But

شنو *befenōu*, Hear (from شنیدن *senidan*).

شو *befōu*, Become (from شدن *sodan*).

Note also

گو *bogu* or *begu*, Say (from گفتن *goftan*).

گذار *bogozar* or *begozar*, Place, put (from گذاشتن *gozashtan*).

6. The negative of the forms in para. 1 (c), (d) and (e) above is formed by the addition of the prefix *na-*. The prefix *be-* drops out if the verb is negative, e.g.

نمیخرم *namixaram*, I am not buying.

نخرم *naxaram*, I may not buy.

نخر *naxar*, Do not buy.

The negative of the Imperative can also be formed by the prefix *ma-*, e.g.

نخر *maxar*, Do not buy.

This form is literary.

If the verb has an initial *ā*, *alef* followed by *i*, or *alef* with a short vowel, it follows the same rules when the negative prefix is added as those set out in Lesson III, para. 6.

7. The verb داشتن *daftan* 'to have, possess' forms its Present without the prefix *mi-*. In Colloquial Persian داشته باش *daste bas* and داشته باشید *daste basid* are used in place of the Imperative دار *dar* and دارید *darid*.

Certain compounds of داشتن *daftan* form their Present and Imperative in the usual way.

8. Stress in the verbal forms given above is carried:

(a) On the final syllable in the affirmative except where there is a prefixed *mi-* or *be-*. These prefixes always carry the stress, e.g.

خواهان *xa'han*, desiring.

فروشنده *forušan'de*, seller.

میخرم 'mixaram, I am buying.

بخرم 'bexaram } I may buy.  
خرم xa'ram }

بخر 'bexar, Buy.

(b) On the negative prefix in the negative, e.g.

نمیخرم 'namixaram, I am not buying.

نخرم 'naxaram, I may not buy.

نخر 'naxar } Do not buy.  
مخر 'maxar }

9. The Possessive Adjectives can be translated by Pronominal Suffixes as well as by the method described in Lesson II, para. 9:

م- -am, my.

ت- -at, thy.

ش- -af, -ef, his, her, its.

مان- -eman, our.

تان- -etan, your.

شان- -efan, their.

These may be added to Nouns and Adjectives, e.g.

کتابم ketabam, my book.

اسبتان asbetan, your horse.

If a Pronominal Suffix is added to a word which is the direct object of the verb را -ra is added after the Pronominal Suffix, e.g.

کتابتانرا بمن بدهید ketabetanra be man bedehid, Give your book to me.

If the Noun qualified by a possessive adjective is also qualified by an adjective or adjectives, the Pronominal Suffix is added to the final adjective, e.g.

دختر کوچکتان doxtare kuceketan, your small (younger) daughter.

If the Pronominal Suffix refers to more than one noun and these are joined by a conjunction, the Suffix is added to the final noun only, e.g.

پدر و مادرتان pedar va madaretan, your father and mother.

10. The Pronominal Suffixes are also added to the simple tenses of the verb and prepositions to denote the personal pronouns in the oblique cases,<sup>1</sup> e.g.

زدمش *zadamaš*, I hit him.  
 من همراهش رفتم *man hamraheš raftam*, I went with him.  
 کجا دیدیدش *koja didideš*, Where did you see him.

The Pronominal Suffixes are never emphatic, whereas the Personal Pronouns may be.

11. If the word to which a Pronominal Suffix is added ends in *a* (except in the case of *ba* 'with') or *u*, a *y* is inserted between the final vowel and the Pronominal Suffix, e.g.

کتابهایم *ketabhayam*, my books.  
 زانویتان *zanuyetan*, your knee.

In Colloquial Persian this *y* is frequently omitted, especially before *-aš*, *-eš*, in which case the vowel of the Pronominal Suffix is elided, e.g.

زانوت *zanut*, thy knee.  
 کتابهایشان *ketabhāšan*, their books.

If the word to which a Pronominal Suffix is added ends in *e*, an *alef* is written between the final *e* and the singular Pronominal Suffixes, e.g.

بچه‌اش *bacceāš*, his child.

When a plural Pronominal Suffix is added to a word ending in *e*, the *e* of the Pronominal Suffix is elided, e.g.

بچه‌تان *baccetan*, your child.

12. The Pronominal Suffixes never carry the stress.

13. If the possessive adjective or personal pronoun refers to the subject of the sentence, the word *خود* *xod*, *خویش* *xif*<sup>2</sup> or *خویشان* *xifšan* must be used in the 3rd pers. sing. in place of *او* *u*<sup>3</sup>; these can also be used in place of *من* *man*, and *تو* *to*. E.g.

کتاب خود را بمن داد *ketabe xodra be man dad*, He gave his book to me.

<sup>1</sup> If the 3rd pers. sing. Pronominal Suffix is added to the preposition *به* *be* 'to', the *e* of *به* is written and the word is pronounced *beš* or more vulgarly *beheš*.

<sup>2</sup> *خویش* *xif* also means 'relation, relative'.

<sup>3</sup> This rule is not always observed in Colloquial Persian.

('His' refers to the subject of the sentence, 'he', and therefore *xod* must be used and not *u*: *ketabe ura be man dad* would mean 'he gave somebody else's book to me'.)

*ketabe xodra be u dadam*, I gave my book to him.

*xod* and *xif* are interchangeable when used in place of the Possessive Adjectives, but *xif* is seldom used in Colloquial Persian.

*xiflan* can only refer to rational beings. (See also Lesson VIII, para. 16.)

14. *xod* is also used as an emphatic particle meaning 'self'. It precedes the word it emphasizes and takes the *ezafe*, e.g.

*xode u bud*, It was he himself.

*xode an* and *xode in* mean 'that very' and 'this very' respectively, e.g.

*xode an mard bud*, It was that very man.

*xod* can also follow the word it emphasizes standing in apposition to it without the *ezafe*, if this word is the subject of the sentence, e.g.

*man xod goftam*, I myself said (so).

This latter construction is less common than the former.

The Pronominal Suffixes can be added to *xod* when it is used as an emphatic particle, e.g.

*xodat borou*, Go thyself.

*xodefan amadand*, They came themselves.

*xodam kardam*, I did (it) myself.

15. *xod* is also used with the Pronominal Suffixes and *-ra* to form a kind of reflexive, e.g.

*xodetanra gul zadid*, You deceived yourselves.

In the 3rd. pers. sing. the Pronominal Suffix can be omitted, e.g.

*xodra gul zad*, He deceived himself.

16. *xod*, *xif* and *xiflan* carry the stress; it falls on the final syllable of *xiflan*.

17. The Demonstrative این *in* 'this' and آن *an* 'that' can be strengthened by هم *ham*,<sup>1</sup> e.g.

همین هفته *hamin hafte*, this very week.

همان روز *haman ruz*, that very day.

Note also the use of همین in the following:

همین یکی ماند *hamin yaki mand*, Only this one remained.

18. چون *cun* 'like' can be contracted and prefixed to the demonstratives این *in* 'this' and آن *an* 'that', e.g.

چنین *conin* } such, such a one.  
چنان *conan* }

چنین *conin* and چنان *conan* are also used to mean 'thus', 'in such a manner', e.g.

چنین گفت *conin goft*, He spoke thus.

چنین *conin* and چنان *conan* can be strengthened by the addition of هم *ham*, e.g.

همچنین آمد و گفت *hamconin amad va goft*, He came in this way and spoke (thus).

19. چند *cand* can also be prefixed to the demonstratives این *in* 'this' and آن *an* 'that', e.g.

چندین *candin*, several; so much, so many.

چندان *candan*, so much, so many.

چندین *candin* is used adjectivally and adverbially; when it is used as an adjective the noun follows and is put in the singular, e.g.

چندین کتاب بمن داد *candin ketab beman dad*, He gave several books to me.

چندان *candan* if used with a negative verb means 'not very', 'not much', e.g.

چندان خوب نبود *candan xub nabud*, It was not very good.

20. In those of the forms in paras. 17-19 above of which هم *ham* is one of the component parts, stress can be carried on هم *ham* or on the final syllable, e.g.

همان *'haman* or *ha'man*, that very.

همچنین *'hamconin* or *hamco'nin*, just such as this, just like this.

<sup>1</sup> هم *ham* can also stand alone as an emphatic particle. As an adverb it means 'also'.



The other forms in paras. 18 and 19 above carry the stress on the final syllable, e.g.

چندان *can'dan*, so much, so many.

چنین *co'nin*, such, such a one.

21. کسی *kasi*, formed from کس *kas* 'person'<sup>1</sup> by the addition of the Indefinite ی *-i*, and شخصی *faxsi*, formed in the same way from شخص *faxs* 'person'<sup>2</sup>, are used to mean 'someone, somebody'. With a negative verb they mean 'no one, nobody'. E.g.

کسی هست *kasi hast*, Is any one there?

کسی نیست *kasi nist*, No one is there.

22. هیچ *hic* is an adjective meaning 'any'. It precedes the Noun it qualifies. With a negative verb it means 'none, not any'. E.g.

هیچ نان دارید *hic nan darid*, Have you any bread?

هیچ نان ندارم *hic nan nadaram*, I have no bread.

In Colloquial Persian هیچ *hic* 'any' tends to be omitted in the affirmative unless it is emphatic, thus نان دارید *nan darid* 'have you any bread', whereas هیچ نان دارید *hic nan darid* would rather mean 'have you any bread whatsoever?'

A noun qualified by هیچ *hic* 'not any' with a negative verb is always put in the singular, e.g.

هیچ بچه ندارد *hic bacce nadarad*, He has no children.

هیچ کس *hic kas* means 'anyone'. With a negative verb or in answer to a question it means 'no one'. E.g.

هیچ کس آمد *hic kas amad*, Has any one come?<sup>3</sup>

هیچ کس *hic kas*, No one.

هیچ کس آنجا نبود *hic kas anja nabud*, No one was there.

<sup>1</sup> The phrase کس و کار *kas o kar* is also used to mean 'household, retainers', e.g.

از کس و کار او بودند *az kas o kare u budand*, They were some of his retainers (household).

Note also یکی از کسان او *yaki az kasane u*, one of his people.

<sup>2</sup> شخصی *faxs* is also used as an emphatic particle. It precedes the word it emphasizes and takes the *etafe*, e.g.

شخص او بود *faxse u bud*, It was he himself.

<sup>3</sup> For the use of the Preterite where the Perfect is used in English, see Lesson XIII, para. 5 (4).

هېچ يك *hic yak* means 'any' referring to more than one. With a negative verb it means 'none'. It is usually followed by از *az*, e.g.

هېچ يك از اين كتابهارا ندارم *hic yak az in ketabhara nadaram*, I have none of these books.

هېچ کدام *hic kodam* is an interrogative pronoun meaning 'any' referring to more than one. With a negative verb it means 'none'. It is usually followed by از *az*, or takes the *ezafe*, e.g.

هېچ کدام از آنها را ديديد *hic kodam az anhara didid*, Did you see any of them?

هېچ کدام آنها نرفته اند *hic kodame anha narafte and*, Have none of them gone?

In Colloquial Persian هېچ کدام *hic kodam* is also used as a pronoun (not as an Interrogative), e.g.

هېچ کدام از اين اسبها مال او نيست *hic kodam az in asbha male u nist*, None of these horses are his.

هېچ *hic* is also used as a noun meaning 'anything'. With a negative verb or in answer to a question it means 'nothing'. E.g.

از او هېچ گرفتيد *az u hic gereftid*, Did you take anything from him?

هېچ نگرفتم *hic nagereftam*, I took nothing.

هېچ *hic* is sometimes used with an affirmative verb to mean 'nothing', e.g.

اين همه هېچ است *in hame hic ast*, All this is nothing.

هېچ *hic* is also used as an adverb to mean 'ever, at all'. With a negative verb it means 'never', e.g.

آنها هېچ رفته ايد *anja hic rafte id*, Have you ever gone there?

هېچ نرفته ام *hic narafte am*, I have never gone there.

هېچ وقت *hic vaqt* means 'ever'. With a negative verb or in answer to a question it means 'never', e.g.

هېچ وقت او را نديديد *hic vaqt ura dide id*, Have you ever seen him?

هېچ وقت او را نديدم *hic vaqt ura nadide am*, I have never seen him.

هېچ *hic* 'anything' and with a negative verb 'nothing' can be strengthened colloquially by the addition of the Indefinite ي *-i*, e.g.

هېچي نخورد *hici naxord*, He ate (absolutely) nothing.



23. کسی *kasi*, شخصی *faxsi* and هیچی *hici* carry the stress on the first syllable, since the Indefinite *-i* never carries the stress.

In compounds formed with هیچ *hic*, the stress falls on هیچ *hic*, e.g.

هیچ کس *'hic kas*, no one.

24. The word طور *tour* meaning 'way, manner' is used in the following compounds:

چطور *ce tour*, how (interrog.).

اینطور *in tour*, in this way, thus.

آنطور *an tour*, in that way, thus.

همینطور *hamin tour*, in this very way.

همانطور *haman tour*, in that very way.

Stress is carried on the first part of the compound, e.g.

چطور *'ce tour*, how.

اینطور *'in tour*, in this way.

طور *tour* takes the Indefinite *-i* in the following expressions:

طوری نمیشود *touri namisavad*, It will not matter.

طوری نیست *touri nist*, It does not matter.

### VOCABULARY

کلید	<i>kelid</i> , key.	دهن	<i>dahan</i> , mouth.
قهوه	<i>qahve</i> , coffee.	بینی	<i>bini</i> , nose.
چای	<i>cai</i> , tea.	لب	<i>lab</i> , lip.
گوشت	<i>gust</i> , meat.	دندان	<i>dandan</i> , tooth.
بازار	<i>bazar</i> , bazaar.	زبان	<i>zaban</i> , tongue; language.
آب	<i>ab</i> , water.	انگشت	<i>angost</i> , finger.
درخت	<i>daraxt</i> , tree.	تن	<i>tan</i> , body; person.
شاخ	<i>sax</i> , branch; horn (of animal).	خاک	<i>xak</i> , dust, earth.
برگ	<i>barg</i> , leaf.	فارسی	<i>farsi</i> , Persian (the language).
گل	<i>gol</i> , flower.	ایران	<i>iran</i> , Persia.
صورت	<i>surat</i> , face.	رنگ	<i>rang</i> , colour.
دست	<i>dast</i> , hand.	سیاه	} black.
سر	<i>sar</i> , head.	مشکی	
چشم	<i>casn</i> , eye.	سفید	<i>sefid</i> , white.

قرمز	<i>germez</i> , red.	شنیدن	<i>senidan</i> ( <i>senav-</i> , <i>senōu</i> ), (شنو) to hear, listen.
زرد	<i>zard</i> , yellow.	برداشتن	<i>bar daftan</i> ( <i>bar dar</i> ), to (بردار) take up, away.
سبز	<i>sabz</i> , green.	وردداشتن	<i>var daftan</i> ( <i>var dar</i> ), to (وردار) take up, away.
آبی	<i>abi</i> , blue.	زدن (زن)	<i>zadan</i> ( <i>zan</i> ), to strike.
صورتی	<i>surati</i> , pink.	گول زدن	<i>gul zadan</i> , to deceive.
خاکی	<i>xaki</i> , khaki.	آوردن	<i>avardan</i> <sup>1</sup> , to bring; the Present Stem is formed regularly آور <i>avar</i> or irregularly آر <i>ar</i> .
سرد	<i>sard</i> , cold.		
گرم	<i>garm</i> , warm.		
داغ	<i>day</i> , hot.		
جوش	<i>juf</i> , boiling.		
برای	<i>baraye</i> , for.		
با	<i>ba</i> , with.		
همراه	<i>hamrah</i> , together, to- gether with; if used as a preposition it takes the <i>ezāfe</i> , e.g. همراه او <i>hamrahe u</i> , together with him.	بردن (بر)	<i>bordan</i> ( <i>bar</i> ), to carry, take, take away.
		خوردن	<i>xordan</i> , to eat.
		شدن	<i>šodan</i> ( <i>šav-</i> , <i>šōu</i> ), to (شو) become.
گرفتن (گیر)	<i>gereftan</i> ( <i>gir</i> ), to take.	دویدن	<i>davidan</i> ( <i>dav-</i> , <i>dōu</i> ), to run.
گذاشتن (گذار)	<i>gozāftan</i> ( <i>gozar</i> ), to place, put.		

## EXERCISE 7

این آب سرد است — آب گرم برای من بیاورید — کجا میروید — کلید در  
باغرا بمن بدهید — همراه پسر و دختر خویش شهر رفت — کتابرا روی میز  
بگذار — بچه‌ها را همراه خود ببر — آن پسر آب میخورد و دختر چای — آن کتاب  
سیاهرا از روی میز بردارید و باو بدهید — منزل و باغ خود را فروخت — چای  
و قهوه و گوشت در شهر خرید — خود آن مرد را دیروز در شهر دیدم — خودشان  
رفتند — کسی در باغ نبود — او را چندان زیاد دوست ندارم — هیچی بمن  
نگفت — هیچ وقت در ایران نبوده‌ام — همین امروز خواهد آمد

<sup>1</sup> Also pronounced *avordan*.

## EXERCISE 8

1. He saw the child in the garden. 2. He is writing a letter with my pen. 3. He sold his horse yesterday. 4. They are drinking (eating) tea in my room. 5. I shall go to the town tomorrow. 6. Take this book and give it to that man. 7. The children were running in the garden. 8. He has many horses. 9. This book was expensive. 10. He will sell this to me. 11. The pink flower is bigger than the yellow. 12. The leaves of the tree are green. 13. It was not a very good book. 14. He has no children. 15. I did not see anyone. 16. Have you ever been there? 17. He never told me that.

## LESSON V

Numerals. خیلی *xēli*. بسیار *besyar*. يك *yak*. يکی *yaki*. دیگر *digar*.  
 دیگری *digari*. چند *cand*. چندی *candi*. How to express time.  
 How to express age.

1. The numerals are given in the following table. The ordinals are formed from the cardinals by the addition of م *-om*.<sup>1</sup> Figures are read from left to right.

CARDINAL	ORDINAL		
يك <i>yak, yek</i> <sup>2</sup>	يک <i>yakom, yekom</i> <sup>2</sup>	۱	1
دو <i>do</i>	دوم <i>dorvom</i> ; دوم <i>doyyom</i> <sup>2</sup>	۲	2
سه <i>se</i>	سوم <i>sevvom</i> ; سیم <i>seyyom</i> <sup>2</sup>	۳	3
چهار <i>cahar</i>	چهارم <i>caharom</i>	۴ (۴)	4
پنج <i>panj</i>	پنجم <i>panjom</i>	۵	5
شش <i>seš</i>	ششم <i>sešom</i>	۶	6
هفت <i>haft</i>	هفتم <i>haftom</i>	۷	7
هشت <i>hašt</i>	هشتم <i>haštom</i>	۸	8
نه <i>noh</i>	نهم <i>nohom</i>	۹	9
ده <i>dah</i>	دهم <i>dahom</i>	۱۰	10
یازده <i>yazdah</i>	یازدهم <i>yazdahom</i>	۱۱	11

<sup>1</sup> The ending م *-om* is also added to چند *cand* 'how many', e.g.

چندم ماه است *candome mah ast*, What day of the month is it?

<sup>2</sup> See below, para. 2.

CARDINAL	ORDINAL		
دوازده <i>davazdah</i>	دوازدهم <i>davazdahom</i>	۱۲	12
سیزده <i>sizdah</i>	سیزدهم <i>sizdahom</i>	۱۳	13
چهارده <i>cahardah</i>	چهاردهم <i>cahardahom</i>	۱۴	14
پانزده <sup>۱</sup> <i>panzdah</i>	پانزدهم <sup>۱</sup> <i>panzdahom</i>	۱۵	15
شانزده <sup>۱</sup> <i>sanzdah</i>	شانزدهم <sup>۱</sup> <i>sanzdahom</i>	۱۶	16
هفده <i>hevdah</i>	هفدهم <i>hevdahom</i>	۱۷	17
هیجده <sup>۱</sup> <i>hijdah</i>	هیجدهم <sup>۱</sup> <i>hijdahom</i>	۱۸	18
نوزده <i>nuzdah</i>	نوزدهم <i>nuzdahom</i>	۱۹	19
بیست <i>bist</i>	بیستم <i>bistom</i>	۲۰	20
بیست و یک <i>bist o yak</i> <sup>۲</sup>	بیست و یکم <i>bist o yakom</i>	۲۱	21
بیست و دو <i>bist o do</i>	بیست و دوم <i>bist o dovvom</i>	۲۲	22
بیست و سه <i>bist o se</i>	بیست و سوم <i>bist o servvom</i>	۲۳	23
بیست و چهار <i>bist o cahar</i>	بیست و چهارم <i>bist o caharom</i>	۲۴	24
بیست و پنج <i>bist o panj</i>	بیست و پنجم <i>bist o panjom</i>	۲۵	25
بیست و شش <i>bist o sef</i>	بیست و ششم <i>bist o sefom</i>	۲۶	26
بیست و هفت <i>bist o haft</i>	بیست و هفتم <i>bist o haftom</i>	۲۷	27
بیست و هشت <i>bist o haft</i>	بیست و هشتم <i>bist o haftom</i>	۲۸	28
بیست و نه <i>bist o noh</i>	بیست و نهم <i>bist o nohom</i>	۲۹	29
سی <i>si</i>	سیام <i>siom</i>	۳۰	30
چهل <i>cehel</i>	چهلیم <i>cehelom</i>	۴۰	40
پنجاه <i>panjah</i>	پنجاهم <i>panjahom</i>	۵۰	50
شصت <i>fast</i>	شصتم <i>fastom</i>	۶۰	60
هفتاد <i>haftad</i>	هفتادم <i>haftadom</i>	۷۰	70
هشتاد <i>haftad</i>	هشتادم <i>haftadom</i>	۸۰	80
نود <i>navad</i>	نودم <i>navadom</i>	۹۰	90
صد <i>sad</i>	صدم <i>sadom</i>	۱۰۰	100
صد و یک <i>sad o yak</i>	صد و یکم <i>sad o yakom</i>	۱۰۱	101
صد و بیست <i>sad o bist</i>	صد و بیست <i>sad o bist</i>	۱۲۱	121
و یک <i>o yak</i>	و یکم <i>o yakom</i>		
دویست <i>devist</i>	دویستم <i>devistom</i>	۲۰۰	200

<sup>۱</sup> See below, para. 2.

<sup>۲</sup> This *o* 'and' is a survival from the Middle Persian *uδ* and is not the Arabic *و* *va* 'and'. It survives in certain other positions, notably in compounds (see Lesson x). In pronunciation it approximates to *o* (see Introduction, para. 2); in articulation time it approximates to the group *e, a, o* rather than to the group *i, e, u* (see Introduction, para. 2).

CARDINAL	ORDINAL		
سیصد <i>si sad</i>	سیصدم <i>si sadom</i>	۳۰۰	300
چهار صد <i>cahar sad</i>	چهار صدم <i>cahar sadom</i>	۴۰۰	400
پانصد <i>pansad</i> <sup>1</sup>	پانصدم <i>pansadom</i> <sup>1</sup>	۵۰۰	500
شش صد <i>seš sad</i>	شش صدم <i>seš sadom</i>	۶۰۰	600
هفت صد <i>haft sad</i>	هفت صدم <i>haft sadom</i>	۷۰۰	700
هشت صد <i>hašt sad</i>	هشت صدم <i>hašt sadom</i>	۸۰۰	800
نه صد <i>noh sad</i>	نه صدم <i>noh sadom</i>	۹۰۰	900
هزار <i>haẓar</i>	هزارم <i>haẓarom</i>	۱۰۰۰	1,000
هزار و یک <i>haẓar o yak</i>	هزار و یکم <i>haẓar o yakom</i>	۱۰۰۱	1,001
هزار و بیست <i>haẓar o bist</i>	هزار و بیست و یکم <i>haẓar o bist o yakom</i>	۱۰۲۱	1,021
و یک <i>o yak</i>			
هزار و صد <i>haẓar o sad</i>	هزار و صد و بیست و یکم <i>haẓar o sad o bist o yakom</i>	۱۱۲۱	1,121
و بیست و یک <i>o bist o yak</i>			
دو هزار <i>do haẓar</i>	دو هزارم <i>do haẓarom</i>	۲۰۰۰	2,000
ملیون <i>meliun</i>			1,000,000
صفر <i>sefr</i>			۰

2. The Arabic word اول *avval* is usually substituted for the Persian ordinal یکم *yakom*, when this stands alone, e.g.

شب اول *šabe avval*, the first night.

دو *do* 'two' and سه *se* 'three' form their ordinals irregularly, as follows: دوم *dovvom* and سوم *servvom* respectively. دویم *doyyom* and سیم *seyyom* are alternative forms.

For the pronunciation of دو *do* 'two' and شش *seš* 'six' see Introduction, alphabetical table and para. 2 (b).

*yek* and *yekom* tend to be used rather than *yak* and *yakom*, and *yeki* rather than *yaki* (see below, paras. 6, 19 and 20).

چهار *cahar*, both standing alone and in compounds, is often contracted into *car*.

The first vowel of پانزده 'fifteen' and شانزده 'sixteen' and پانصد 'five hundred' is pronounced *u* or as a nasalized vowel intermediate between *a* and *o*.

هجده *hijdah* 'eighteen' is usually pronounced *hejdah* or *hezdah*.

The *f* of هفده is assimilated to the following *d* and becomes *v*, thus *hevdaḥ*; it is also pronounced *hivdaḥ*.

<sup>1</sup> See below, para. 2.

3. 'Once', 'twice', etc., are translated by the cardinal numbers followed by بار *bar*, دفعه *daf'e* or مرتبه *martabe*, 'time', e.g.

يك دفعه *yak daf'e*, once.

صد بار *sad bar*, a hundred times.

دو مرتبه *do martabe*, twice.

'Twice as much', 'twice as many', etc., are translated by the cardinal number followed by برابر *barabar* 'equal', e.g.

دو برابر *do barabar*, twice as much.

عدد ما چهار برابر شد *eddeye ma cahar barabar sod*, Our number became four times as many.

4. Multiplicatives are formed by the addition of گانه *-gane* to the cardinal, e.g.

دوگانه *dogane*, double. سه گانه *segane*, triple.

5. لا *la* is used to express '-fold', e.g.

دو لا *do la*, double (= two-fold).

سه لا *se la*, triple (= three-fold).

6. Distributives are formed by repeating the cardinal with or without به *be* in between, e.g.

سه به سه *se be se*, three by three.

يك *yak* 'one' takes the Indefinite ی *-i* when used as a distributive, e.g.

يك يک *yaki yaki*, one by one.

The forms يکايک *yakayak* and يگان يگان *yagan yagan* 'one by one' are obsolete.

7. Recurring numerals are expressed as follows:

يك روز در میان *yak ruẓ dar mian*, (on) alternate days.

شش روز بشش روز *seš ruẓ be seš ruẓ*, every six days.

هفت روز يك بار *haft ruẓ yak bar*, once in seven days.

8. Approximate numbers are expressed as follows:

دو سه *do se*, two or three.

چهار پنج *cahar panj*, four or five.

هفت هشت *haft haft* seven or eight.

ده دوازده *dah davarzdah*, ten or twelve.



9. The Arabic forms are often used to express fractions (see Part II, Lesson XXI, para. 7). Fractions are also expressed by the cardinal numbers in apposition, the denominator preceding the numerator, e.g.

يك سه *se yak*,  $\frac{1}{3}$ ; چهار يك *cahar yak*,  $\frac{1}{4}$ ;

پنج يك *panj yak*,  $\frac{1}{5}$ ;

or by the cardinal of the numerator preceding the ordinal of the denominator, e.g.

سه پنجم *se panjom*,  $\frac{3}{5}$ .

*nim* means 'half'. In combinations such as 'one and a half', etc., *nim* 'half' follows the noun qualified by the numeral, e.g.

يك ساعت و نیم *yak sa'at o nim*, one hour and a half.

شش صفحه و نیم *seš safhe o nim*, six pages and a half.

*rob* 'quarter' takes a similar construction, e.g.

پنج صفحه و ربع *panj safhe o rob*, five pages and a quarter.

10. Percentage is expressed as follows:

صدی ده *sadi dah*, 10%.

ده در صد *dah dar sad*, 10%.

11. *and* is used to express 'odd' with numbers above nineteen, e.g.

بیست و اند *bist o and*, twenty odd.

12. Arithmetical operations are performed as follows:

Multiplication:

دو دو تا میشود چهار تا *do do ta misavad cahar ta*,  $2 \times 2 = 4$

Division:

دوازده تقسیم بر سه میشود چهار *davazdah taqsim bar se misavad cahar*,  $12 \div 3 = 4$ .

Addition:

شش باضافه شش مساوی است با دوازده *seš be ezafeye seš mosavist ba davazdah*,  $6 + 6 = 12$ .

Subtraction:

نه منهای پنج مساوی است با چهار *noh menhaye<sup>1</sup> panj mosavist ba cahar*,  $9 - 5 = 4$ .

<sup>1</sup> *menha* is compounded of the Arabic preposition *من* *man* 'from' and the 3rd pers. sing. Pronominal Suffix *-ha*. For its pronunciation see Introduction, Part II, para. 12.

13. The cardinal numbers precede the noun they qualify, which is put in the singular, e.g.

دو رأس اسب *do ra's' asb*, two horses.

صد نفر *sad nafar*, a hundred persons.

A Noun qualified by a cardinal does not take *را -ra* when it is the direct object of the verb, unless it is qualified by some such word as *این in* 'this' or *آن an* 'that', e.g.

دو جلد کتاب خرید *do jeld' ketab xarid*, He bought two books.

آن دو کتاب را خرید *an do ketabra xarid*, He bought those two books.

14. The ordinals are used as adjectives and follow the noun they qualify, e.g.

کتاب سوم را بمن بدهید *ketabe sevvomra be man bedehid*, Give me the third book.

*naxost* نخست and *naxostin* نخستین are also used as the ordinal of 'one', but cannot be used to form the ordinals of compound numerals. They precede the noun they qualify, e.g.

نخستین بار *naxostin bar*, the first time.

An adjectival form of the ordinal ending in *ین -in*, which also precedes the noun it qualifies without the *ezafe*, is sometimes found, e.g.

یک صد و هشتمین روز *yak sad o haftomin ruz*, the hundred and eighth day.

15. *sad* 'hundred' and *hazar* 'thousand' when used indefinitely can take the plural ending *ها ha-*. They precede the noun they qualify, which is put in the singular, e.g.

صدها کتاب *sadha ketab*, hundreds of books.

هزارها گل *hazarha gol*, thousands of flowers.

*hazaran* هزاران is also used referring to rational beings. *hazar* هزار means 'thousands upon thousands' (referring to rational beings).

\* See para. 16 below.

Similar constructions are:

سالهای سال *salhaye sal*, many long years.

قرنهای قرن *qarnhaye qarn*, many long centuries.

16. Certain words are used with cardinals as classifiers, except when referring to units of time. These words are placed between the cardinal and the word qualified by the cardinal. Among them are:

(a) نفر *nafar* (= person) used for persons,<sup>1</sup> e.g.

سه نفر زن آمدند *se nafar zan amadand*, Three women came.

یک نفر *yak nafar* means 'a certain person, someone'.

(b) رأس *ra's* (= head in Arabic) for horses and cattle, e.g.

صد رأس گاو دارد *sad ra's gav darad*, He has a hundred head of oxen.

(c) عدد *adad* (= number) for small articles, e.g.

پنج عدد مداد بمن داد *panj adad medad be man dad*, He gave me five pencils.

(d) جلد *jeld* (= volume) for books, e.g.

چهار جلد کتاب خرید *cahar jeld ketab xarid*, He bought four books.

(e) دست *dast* (= hand) for clothes, furniture, etc., e.g.

یک دست لباس خرید *yak dast لباس xarid*, He bought a suit of clothes.

(f) باب *bab* (= door in Arabic) for houses, e.g.

دو باب خانه دارد *do bab xane darad*, He has two houses.

(g) دانه *dane* (= grain) for eggs and small articles, e.g.

ده دانه تخم مرغ آورد *dah dane toxme mory avard*, He brought ten (hen's) eggs.

(h) تا *ta* is used in Colloquial Persian for almost anything but is seldom written (although it has the sanction of early classical usage).

<sup>1</sup> نفر *nafar* is also used for camels.

(i) The following are also used:

دستگاه *dastgah* for clocks, furniture and machinery, etc.

قبضه *qabẓe* for swords and rifles, etc.

عراده *arrade* for guns, cannons, etc.

فروند *farvand* and قطعه *qat'e* for ships.

زنجیر *zanjir* for elephants.

قطار *qetar* and مهار *mehar* for camels.

پارچه *parce* for villages.

تن *tan* for persons.

In certain cases where some sort of classifier is contained in the phrase qualified by a numeral an additional classifying word is not added after *yak* 'one' and is optional after other numerals,<sup>1</sup> e.g.

یک فنجان چای *yak fenjan cai*, a (one) cup of tea.

یک لیوان آب *yak livan ab*, a (one) glass of water.

17. Real estate is divided into six units known as *dang*<sup>2</sup>, e.g.

شش دانگ خانه مال اوست *sef dange xane male ust*, Six *dangs* of the house belong to him (i.e. he is the sole owner of the house).

دو دانگ ده مال اوست *do dange deh male ust*, Two *dangs* of the village belong to him (i.e. one-third of the village is his).

18. خیلی *xēili* and بسیار *besyar* mean 'very' (see Lesson III, para. 20) and also 'many'. They precede the noun they qualify, which is put in the singular, e.g.

خیلی اسب دارد *xēili asb darad*, He has many horses.

*besyar* can also follow the noun it qualifies, in which case the latter is put in the plural, e.g.

اسبهای بسیار دارد *asbhaye besyar darad*, He has many horses.

<sup>1</sup> See also Lesson XII, para. 2 (f).

<sup>2</sup> *dang* can be applied to certain other objects as well, e.g. آواز شش دانگ *avaze sef dang*, a good (and loud) voice; شش دانگ جهان *sef dange jahan*, the whole world. See also Lesson XIV, para. 2 (b).

19. يك *yak* 'one' is sometimes used with a noun to which the Indefinite *-i* has been added. Its addition does not materially alter the meaning, e.g.

مردی *mardi* or يك مردی *yak mardī*, a man,

but يك مرد *yak mard*, one man.

20. The Indefinite *-i* can be added to يك *yak* to mean 'one', e.g.

یکی بمن بدهید *yaki be man bedehid*, Give me one.

'One of' is rendered by یکی از *yaki az*, e.g.

یکی از آن کتابهارا بمن بدهید *yaki az an ketabhara be man bedehid*,  
Give me one of those books.

21. دیگر *digar* 'other' is used as an adjective, e.g.

اسب دیگر *asbe digar*, the other horse.

اسب دیگری *asbe digari*, another horse.

With the Indefinite *-i* added to it, it is used as an Indefinite Pronoun meaning 'another', e.g.

دیگری آمد *digari amad*, another came.

یکی دیگر *yaki digar* also means 'another', e.g.

یکی دیگر بمن بدهید *yaki digar be man bedehid*, Give me another.

يك دیگر *yak digar* and هم دیگر *ham digar* both mean 'each other', e.g.

از يك دیگر جدا شدند *az yak digar joda sodand*, They  
separated from each other.

از هم دیگر خدا حافظی کردند *az ham digar xoda hafexi kardand*,  
They said good-bye to each other.

دیگر *digar* also means 'next',<sup>1</sup> e.g.

دفعه دیگر *daf'eye digar*, next time.

روز دیگر *ruze digar*, the next day.

Used as an adverb دیگر *digar* means 'further, in addition, again', e.g.

دیگر چه میخواهید *digar ce mixahid*, What further do you want,  
What else do you want?

دیگر نیامد *digar nayamad*, He did not come again.

(See also Lesson XIV, para. 3.)

<sup>1</sup> In Classical Persian دیگر *digar* also means 'second', e.g. بار دیگر *bare digar*, the second time; نماز دیگر *namaze digar* means 'the afternoon prayer'.

22. چند *cand* 'some, several, a few' usually precedes the noun it qualifies, which is put in the singular, e.g.

چند نفر آمدند *cand nafar amadand*, A few persons came.

If it follows the noun, the Indefinite *-i* must be added to the Noun, e.g.

سالی چند گذشت *sali cand gozast*, A few years passed.

چند *cand* is also used as an interrogative meaning 'how much, how many, how long', e.g.

چند نفر بودند *cand nafar budand*, How many people were there?

آنرا چند خریدید *anra cand xaridid*, How much did you buy that for?

تا چند صبر کنم *ta cand sabr konam*, (Until) how long shall I wait?<sup>1</sup>

چند *cand* used as a noun with the Indefinite *-i* means 'some time, a little while', e.g.

چندی ماند و رفت *candi mand o raft*, He stayed a little while and (then) went.

چند *cand* and چندی *candi* 'a little while' can be preceded by يك *yak*, e.g.

يك چندی آنجا بودم *yak candi anja budam*, I was there for a little while.

يك چند صبر کنید *yak cand sabr konid*, Wait just a little longer.

23. Time of day is expressed by the cardinal number following the word ساعت *sa'at* 'hour', which takes the *erāfe*, e.g.

ده ساعت *sa'ate dah*, ten o'clock.

'Half an hour' is نیم ساعت *nim sa'at*.

'Quarter of an hour' is ربع ساعت *rob' sa'at*.

Half hours are expressed as follows:

ده و نیم	<i>dah o nim</i>	} 10.30.
نیم ساعت از ده گذشته	<i>nim sa'at az dah gozaste</i>	
نیم ساعت یازده مانده	<i>nim sa'at be yazdah mande</i>	

Quarter hours are expressed as follows:

ده و ربع	<i>dah o rob'</i>	} 10.15.
يك ربع از ده گذشته	<i>yak rob' az dah gozaste</i>	
ده ربع بالا	<i>dah rob' bala</i>	

<sup>1</sup> See Lesson XIII, para. 11 (j), for this use of the Subjunctive.



یازده ربع کم *yazdah rob' kam*  
 يك ربع بیازده مانده *yak rob' be yazdah mande* } 10.45

'Minute' is دقیقه *daqiqe*. Minutes are expressed as follows:

پنج دقیقه از ده گذشته *panj daqiqe az dah gozaste*  
 ده و پنج دقیقه *dah o panj daqiqe* } 10.5.

پنج دقیقه بیازده مانده *panj daqiqe be yazdah mande*  
 یازده پنج دقیقه کم *yazdah panj daqiqe kam* } 10.55.

24. 'Midday' and 'midnight' are ظهر *zohr* and نصف شب *nesfe sab* respectively, and are used in place of دوازده *davazdah* 'twelve'. The construction with و *o* 'and' to express half hours and quarters is not used with ظهر *zohr* or نصف شب *nesfe sab*; one of the other forms must be used, e.g.

نیم ساعت از ظهر گذشته *nim sa'at az zohr gozaste*, 12.30 p.m.

يك ربع بظهر مانده *yak rob' be zohr mande*, 11.45 a.m.

سه ربع از نصف شب گذشته *se rob' az nesfe sab gozaste*, 12.45 a.m.

نیم ساعت بنصف شب مانده *nim sa'at be nesfe sab mande*, 11.30 p.m.

a.m. is پیش از ظهر *pis az zohr*.

p.m. is بعد از ظهر *ba'd az zohr*.

*sobh* means 'morning', عصر *asr* 'afternoon' and شب *sab* 'evening' or 'night'; سحر *sahar* is the period from midnight to dawn and is used especially for the period just before dawn; آفتاب نژده *afstab nazade* means 'before sunrise'; سفیده صبح *sefideye sobh* 'the early dawn'.

25. In country districts time is sometimes reckoned with reference to three points, sunrise, sunset and midday, e.g.

چند از روز بالا آمده *cand az ruẓ bala amade*, How long (is) it after daybreak?

چند بظهر مانده *cand be zohr mande*, How long remains till midday?

چند بغروب مانده *cand be ẓorub mande*, How long remains till sunset?

دو ساعت از غروب گذشته *do sa'at az ẓorub gozaste*, two hours after sunset.

26. The week is reckoned from Saturday. The days of the week are as follows:

شنبه	<i>sambe</i> , Saturday.
یکشنبه	<i>yak sambe</i> , Sunday.
دو شنبه	<i>do sambe</i> , Monday.
سه شنبه	<i>se sambe</i> , Tuesday.
چهار شنبه	<i>cahar sambe</i> , Wednesday.
پنج شنبه	<i>panj sambe</i> , Thursday.
جمعه	<i>jom'e</i> , Friday.

The following forms generally refer to the latter part of the day:

شب یکشنبه	<i>sabe yak sambe</i> , Saturday.
شب دو شنبه	<i>sabe do sambe</i> , Sunday.
شب سه شنبه	<i>sabe se sambe</i> , Monday.
شب چهار شنبه	<i>sabe cahar sambe</i> , Tuesday.
شب پنج شنبه	<i>sabe panj sambe</i> , Wednesday.
شب جمعه	<i>sabe jom'e</i> , Thursday.
شب شنبه	<i>sabe sambe</i> , Friday.

To express the morning, etc., of a certain day, the time of day is put in apposition to the day, e.g.

دو شنبه صبح	<i>do sambe sobh</i> , Monday morning.
چهار شنبه شب	<i>cahar sambe sab</i> , Wednesday evening.
جمعه شب	<i>jom'e sab</i> , Friday evening.

*sobh* 'morning' and *asr* 'afternoon' can instead precede the day of the week, in which case they take an *ezafe*, e.g.

صبح چهار شنبه	<i>sobhe cahar sambe</i> , Wednesday morning.
عصر شب جمعه	<i>asre sabe jom'e</i> , Thursday afternoon.

27. Expressions of 'time at' or 'time in' do not require a preposition, e.g.

صبح آمد	<i>sobh amad</i> , He came in the morning.
ساعت ده رفت	<i>sa'ate duh raft</i> , He went at ten o'clock.
جمعه آمد	<i>jom'e amad</i> , He came on Friday.

*ruzi* and *yak ruzi* mean 'one day'. *asri* may mean 'in the afternoon' (if a single occurrence) or 'in the afternoons' (habitually); similarly *zohri* 'at midday' may be used for a single or for a habitual action. *sobhi*, *fabi* and *yorubi* 'in the morning', 'in the evening' and 'at sunset' respectively usually signify habitual actions.

28. *sal* 'year' and *mah* 'month' can form plurals *salian* and *mahian* respectively when used indefinitely, e.g.

*salian daraz*, (for) long years.

These forms are rare.

29. 'Ago' is expressed by *pif* following the noun, which takes the *ezafe*, e.g.

*yak hafteyeye pif be fahr raft*, He went to the town a week ago.

Note also

*ba'd az yak hafte xahad amad*, He will come in a week's time.

*ta yak sambe bar migardad*, He will return by Sunday.

30. Age is expressed by the verb *داشتن* *daftan* 'to have' together with the number of years or by the verb *بودن* *budan* 'to be' with *سن* *senn* 'age' and the number, e.g.

*cand sal darad* } How old is he?  
*senne u ce qadr ast* }

*bist sal darad* } He is twenty years  
*senne u bist sal ast* } old.

The following expressions should also be noted:

*sale bistef tamam fod*, His twentieth year is completed, i.e. he is twenty years old.

*tu' bist miravad*, He is entering his twentieth year, i.e. he is nineteen years old.

*javane bist o cand salei bud*, He was a young man of twenty odd years.

\* In this phrase *tu* is usually used without the *ezafe*.

## VOCABULARY

هوا	<i>hava</i> , weather.	پیرارسال	<i>pirarsal</i> , the year before last.
آب و هوا	<i>ab o hava</i> , climate.	نصف	<i>nesf</i> , half; نصف شب <i>nesfe fab</i> , midnight.
بهار	<i>bahar</i> , spring.	ساعت	<i>sa'at</i> , hour; timepiece.
تابستان	<i>tabestan</i> , summer.	دقیقه	<i>daqiqe</i> , minute.
پائیز	<i>paiz</i> , autumn.	ربع	<i>rob'</i> , quarter.
زمستان	<i>zamestan</i> , winter.	نیم	<i>nim</i> , half.
آفتاب	<i>aftab</i> , sun.	عمر	<i>omr</i> , life.
ستاره	<i>setare</i> , star.	سن	<i>senn</i> , age (of persons).
آسمان	<i>asman</i> , sky.	قیمت	<i>qēimat</i> , value, price.
ماه	<i>mah</i> , moon, month.	قدر	<i>qadr</i> , amount; چقدر <i>ce qadr</i> , how much.
طلوع	<i>tolu'</i> , rising; طلوع آفتاب <i>tolu'e aftab</i> , sunrise; <i>tolu' k.</i> , to rise (the sun, etc.).	زمان	<i>zaman</i> , time, season.
غروب	<i>yorub</i> , sunset; غروب کردن <i>yorub k.</i> , to set.	آینده	<i>ayande</i> , future, coming; دفعه آینده <i>daf'eye ayande</i> , the coming time, i.e. next time.
شب	<i>fab</i> , night, evening.	لیوان	<i>livan</i> , glass, tumbler.
امشب	<i>emfab</i> , to-night.	فنجان	<i>fenjan</i> , cup.
دیشب	<i>difab</i> , last night.	حاضر	<i>hazer</i> , present, ready; حاضر کردن <i>hazer k.</i> , to make or get ready.
پیشب	<i>parifab</i> , the night before last.	جدا	<i>joda</i> , separate; جدا شدن <i>joda f.</i> , to separate (intrans.); جدا کردن <i>joda k.</i> , to separate (trans.).
صبح	<i>sobh</i> , morning.	بالا	<i>bala</i> , high; up.
عصر	<i>asr</i> , afternoon.	بیدار	<i>bidar</i> , awake; بیدار شدن <i>bidar f.</i> , to wake, wake up (intrans.); بیدار کردن <i>bidar k.</i> , to wake (trans.).
صبحانه	<i>sobhane</i> , breakfast.		
عصرانه	<i>asrane</i> , afternoon tea.		
ناهار	<i>nahar, nahar</i> , lunch.		
ناشتائی	<i>naftai</i> , breakfast.		
شام	<i>sam</i> , supper.		
هفته	<i>hafte</i> , week.		
سال	<i>sal</i> , year.		
امسال	<i>emsal</i> , this year.		
پارسال	<i>parsal</i> , last year.		

بلند	<i>boland</i> , tall; high; بلند شدن <i>boland s.</i> , to get up, rise; بلند کردن <i>boland k.</i> , to raise.	بعد	<i>ba'd</i> , then, after (adv.); بعد از <i>ba'd az</i> , after (prep.).
وقت	<i>vaqt</i> , time; چند وقت <i>cand vaqt</i> , how long.	پیش	<i>piš</i> , before (adv.); <i>piš(e)</i> (prep.), in front of; in the presence of; پیش از <i>piš az</i> (prep., time), before.
دراز	<i>daraz</i> , long.	جلو	<i>jelou</i> , in front, forward; <i>jelou(e)</i> (prep.) in front of; fast (of a watch).
نان	<i>nan</i> , bread.	عقب	<i>aqab</i> , behind; when used as a prep. it takes the <i>ezafe</i> ; slow (of a watch).
صفحه	<i>safhe</i> , page (of book, etc.).	تا	<i>ta</i> , until.
پول	<i>pul</i> , money.	هر	<i>har</i> , every.
خانه	<i>xane</i> , house.	چون	<i>cun</i> , when; since, like.
تخم	<i>toxme</i> , egg, seed; تخم مرغ <i>toxme mory</i> , hen's egg.	فقط	<i>faqat</i> , only.
خروس	<i>xorus</i> , cock.	آواز	<i>avaaz</i> , voice, sound.
جوجه	<i>juje</i> , chicken.	جهان	<i>jahan</i> , world.
یخ	<i>yax</i> , ice; یخ بستن <i>yax bastan</i> , to freeze (intrans.) (بستن <i>bastan</i> 'to bind, tie', Present Stem بند <i>band</i> ).	گذشتن (گذر)	<i>gozastan</i> ( <i>gozar</i> ), to pass (intrans.); گذشته <i>gozaste</i> , past; دفعه گذشته <i>daf'eye gozaste</i> , the last, i.e. the preceding, time.
فردا	<i>farda</i> , to-morrow.	ارزیدن	<i>aržidan</i> , to be worth.
پس فردا	<i>pasfarda</i> , the day after to-morrow.	صبر کردن	<i>sabr k.</i> , to wait.
باز	<i>baz</i> , open; باز کردن <i>baz k.</i> , to open (trans.).	دانستن (دان)	<i>danestan</i> ( <i>dan</i> ), to know (of things).
دیگر	<i>digar</i> , other; again; further.	برگشتن (برگرد)	<i>bar gasthan</i> ( <i>bar gard</i> ), to return (intrans.).
چند	<i>cand</i> , some, a few; how much, how many, how long.	خوابیدن	<i>xabidan</i> , to sleep; to go to bed.
پس	<i>pas</i> , then, after (adv.); پس از <i>pas az</i> , after (prep.).		

خدا حافظی <i>xoda hafezi k.</i> , to say کردن good-bye (خدا حافظ) <i>xoda hafez</i> means [may] God [be your] protector).	شناختن <i>senaxtan (senas)</i> , to (شناس) recognize, know (a person).
	بر خاستن <i>bar xastan (bar xiz)</i> , (بر خیز) to rise.
پرسیدن <i>porsidan</i> , to ask (a question).	ماندن <i>mandan</i> , to remain.

## EXERCISE 9

پارسال چند وقت آنجا بودید — پارسال شش ماه ماندم ولی امسال فقط پنج ماه میمانم — روز چهارشنبه گذشته پنج جلد کتاب خریدم — پسفردا پیش از ظهر به شهر میرویم — ساعت ده صبح راه افتاد — زمستان پارسال خیلی سرد بود — دو دانگ این خانه مال برادر من است و یک دانگش مال هر یکی از خواهرهایم — یکی یکی جلو آمدند — این منزل اطاقهای زیاد دارد — اسب دیگری برای من حاضر کنید — شب جمعه پیش او بودیم — چند نفر آنجا بودند ولی هیچ یکی از آنها را نمیشناختم — این کتاب هیچی نمی‌ارزد — ساعت شش نیم ساعت عقب است — تا دو بعد از ظهر برای شما صبر کردم — سه روز پیش آمد و بعد از سه روز دیگر خواهد رفت — در شهر از یک دیگر جدا شدند — بعد از چند دقیقه برگشت — ده دانه تخم مرغ برای من آورد

## EXERCISE 10

1. The woman came back at noon with her two daughters. 2. He went to bed early last night. 3. We started before sunrise. 4. Wait for me until 10 o'clock. 5. His elder son is nine years old and his younger son seven years old. 6. Give me one of those pencils. 7. After an hour and a half we returned home. 8. He bought a suit of clothes the day before yesterday. 9. Your garden is bigger than our garden. 10. My watch is a quarter of an hour fast. 11. Next week the sun will rise at 5.30 and set at 6.45. 12. We got up early yesterday.



## LESSON VI

**The Passive Voice.** گذاشتن *xastan*. خواستن *tavanestan*. توانستن *gozastan*. بایستن *bayestan*. شایستن *sayestan*. Impersonal Verbs.  
**The Use of the Subjunctive after** تا *ta* and که *ke*.

1. The Passive Voice is formed with the Auxiliary Verb شدن *sodan* 'to become' (Present Stem شو *fav-*, *fōu*) and the Past Participle of the main verb:

Infinitive	کشته شدن	<i>kosfe sodan</i> , to be killed.
Past Participle	کشته شده	<i>kosfe sode</i> .
Preterite	کشته شدم	<i>kosfe sodam</i> , etc.
Imperfect	کشته میشدم	<i>kosfe misodam</i> , etc.
Perfect	کشته شده‌ام	<i>kosfe sode am</i> , etc.
Pluperfect	کشته شده بودم	<i>kosfe sode budam</i> , etc.
Future	کشته خواهم شد	<i>kosfe xaham sod</i> , etc.
Present	کشته میشوم	<i>kosfe misavam</i> , etc.
Imperative	کشته شو	<i>kosfe fōu</i> , <sup>1</sup> etc.
Subjunctive Present	کشته بشوم	<i>kosfe besavam</i> , <sup>1</sup> etc.
Subjunctive Past	کشته شده باشم	<i>kosfe sode basam</i> , etc.

2. The negative is formed by adding : *na-* to the auxiliary شدن *sodan* in the usual way, e.g.

کشته نشدم	<i>kosfe nasodam</i> , I was not killed.
کشته نشده‌ام	<i>kosfe nasode am</i> , I have not been killed.
کشته نخواهم شد	<i>kosfe naxaham sod</i> , I shall not be killed.

3. Stress in the affirmative is carried on the final syllable of the main verb, e.g.

کشته شدم	<i>kof'te sodam</i> , I was killed.
کشته خواهم شد	<i>kof'te xaham sod</i> , I shall be killed.

In the negative it is carried on the negative prefix, e.g.

کشته نمیشوم	<i>kosfe 'namisavam</i> , I shall not be killed.
کشته نشدم	<i>kosfe 'nasodam</i> , I was not killed.

<sup>1</sup> There is a tendency to omit the prefix *be-* in the Imperative and the Subjunctive Present of the Passive Voice.

4. The Verbs گشتن *gaflan* (Present Stem گرد *gard*)<sup>1</sup> and گردیدن *gardidan*<sup>2</sup> 'to become' can be used in place of شدن *sodan* to form the Passive Voice.

5. The Passive Voice is not used in Persian if the Active Voice can be used. Thus 'I was hit by him' must be translated as 'he hit me'.

6. The Passive Voice can in some cases be expressed by the 3rd pers. pl. of the Active Voice. Certain verbs take this construction in preference to the Passive construction with شدن *sodan*, e.g.

اورا زدند *ura zadand*, He was hit (they hit him).

گفتند *goftand*, It was said (they said).

7. In addition to the auxiliary verbs بودن *budan* 'to be' and شدن *sodan* 'to become', the following auxiliaries are in common use:

توانستن *tavanestan* (Present Stem توان *tavan*) to be able.<sup>3</sup>

خواستن *xastan* (Present Stem خواه *xah*), to want.<sup>4</sup>

Both are normally followed by the Subjunctive Present,<sup>5</sup> e.g.

میتوانم بروم *mitavanam beravam*, I can go.

نتوانستم بروم *natavanestam beravam*, I could not go.

خواهم توانست بروم *xaham tavanest beravam*, I shall be able to go.

میخواهم بروم *mixaham beravam*, I want to go.

میخواستم بروم *mixastam beravam*, I wanted to go.

8. خواستن *xastan* is sometimes used to mean 'to be on the point of doing something', e.g.

میخواست بمیرد *mixast bemirad*, He was about to die.

<sup>1</sup> گشتن *gaflan* is also used standing alone to mean 'to go for a walk', 'to search (for)', e.g.

توی شهر گشتیم *tuye fahr gaftim*, We walked about in the town.

عقب او گشتم *aqabe u gaftam*, I went to look for him.

<sup>2</sup> گردیدن *gardidan* standing alone means 'to go round', 'revolve'.

<sup>3</sup> The obsolete verb یارستن *yarastan* 'to be able' was used in Classical Persian in the same way as توانستن *tavanestan*.

<sup>4</sup> خواستن *xastan* as a transitive verb means 'to send for, summon, desire'.

<sup>5</sup> Note, however, نمیتواند رفته باشد *namitavanad rafte basad*, he cannot have gone.

9. گذاشتن *gozāstan* (Present Stem گذار *gozar*) meaning 'to allow' is followed by the Subjunctive Present with or without که *ke*, e.g.

نگذاشت که بروم *nagozāst ke beravam*, He did not allow me to go.

10. The defective verb بایستن *bayestan* is used as an auxiliary and is followed by the Subjunctive. The only forms in common use are the 3rd pers. sing. باید *bayad* 'ought, must', بایست *bayest* and میبایست *mibayest*, 'ought to have'. A form میباید *mibayad* 'must' is occasionally found in place of باید *bayad*.

1st pers. sing.	باید بروم	<i>bayad beravam</i>	} I must go, ought to go, etc.
2nd pers. sing.	باید بروی	<i>bayad beravi</i>	
3rd pers. sing.	باید برود	<i>bayad beravad</i>	

1st pers. pl.	باید برویم	<i>bayad beravim</i>	} We must go, ought to go, etc.
2nd pers. pl.	باید بروید	<i>bayad beravid</i>	
3rd pers. pl.	باید بروند	<i>bayad beravand</i>	

1st pers. sing.	بایست رفته باشم	<i>bayest rafte basam</i>	} I must have gone, ought to have gone, etc.
2nd pers. sing.	بایست رفته باشی	<i>bayest rafte bafi</i>	
3rd pers. sing.	بایست رفته باشد	<i>bayest rafte basad</i>	

1st pers. pl.	بایست رفته باشیم	<i>bayest rafte basim</i>	} We must have gone, ought to have gone, etc.
2nd pers. pl.	بایست رفته باشید	<i>bayest rafte basid</i>	
3rd pers. pl.	بایست رفته باشند	<i>bayest rafte basand</i>	

*bayad* is also used with the Subjunctive Past and has the same meaning as *bayest* followed by the Subjunctive Past. *mibayest* is sometimes used in place of *bayest*.<sup>1</sup>

11. The only forms of the defective verb شایستن *sayestan* in use are the Participles شایان *sayan* 'fitting, splendid, brilliant', شایسته *sayeste* 'fitting, proper' and شاید *sayad*. The latter means 'perhaps'. When referring to the present it is followed by the Indicative Present, but when referring to the future or past by the Subjunctive:<sup>2</sup>

1st pers. sing.	شاید بروم	<i>sayad beravam</i>	} Perhaps I shall go, etc.
2nd pers. sing.	شاید بروی	<i>sayad beravi</i>	
3rd pers. sing.	شاید برود	<i>sayad beravad</i>	

<sup>1</sup> See also Lesson XII, paras. 1 (b), and 3, and Lesson XIII, paras. 1 (e), 5 (h), 11 (g), and 12 (d and f).

<sup>2</sup> See also Lesson VII, para. 5 (b), Lesson XII, para. 3, and Lesson XIII, para. 6 (e).

1st pers. pl.	شاید برویم	<i>sayad beravim</i>	} Perhaps we shall go, etc.
2nd pers. pl.	شاید بروید	<i>sayad beravid</i>	
3rd pers. pl.	شاید بروند	<i>sayad beravand</i>	

1st pers. sing.	شاید رفته باشم	<i>sayad rafte basam</i>	} Perhaps I have gone, etc.
2nd pers. sing.	شاید رفته باشی	<i>sayad rafte bafi</i>	
3rd pers. sing.	شاید رفته باشد	<i>sayad rafte basad</i>	

1st pers. pl.	شاید رفته باشیم	<i>sayad rafte basim</i>	} Perhaps we have gone, etc.
2nd pers. pl.	شاید رفته باشید	<i>sayad rafte basid</i>	
3rd pers. pl.	شاید رفته باشند	<i>sayad rafte basand</i>	

In the case of بودن *budan* 'to be', the Preterite is used after شاید referring to past time, e.g.

شاید آنجا بود *sayad anja bud*, perhaps he was there.

12. The 3rd pers. sing. of بایستن *bayestan* and شدن *sodan*, and of the Subjunctive and Indicative Present of توانستن *tavanestan* can be used impersonally, in which case they are followed by the Short Infinitive.

If توانستن *tavanestan* is used impersonally the forms بتوان *betavan* and میتواند *mitavan* are used in the Subjunctive Present and the Indicative Present respectively, e.g.

اینرا میتواند کرد *inra mitavan kard*, One can do this.

باید رفت *bayad raft*, One must go.

شدن *sodan* used impersonally means 'to be possible', e.g.

میشود رفت *misavad raft*, It is possible to go.

13. The 3rd pers. sing. pres. of the obsolete verb مانستن *manestan* 'to resemble' is used in Colloquial Persian to mean 'it seems', e.g.

اینطور میماند *in tōur mimanad*, It seems (to be) thus.

14. The negative prefix : *na-* is added to the auxiliaries خواستن *xastan*, بایستن *bayestan*, and توانستن *tavanestan* (and not to the main verb) if the proposition is negative, e.g.

نباید بروید *nabayad beravid*, You must not go.

نمیتواند بماند *namitavanad bemanad*, He cannot stay.

نمیخواست بگوید *namixast beguyad*, He did not want to say.

A similar construction is used with توانستن *tavanestan*, بایستن *bayestan* and شدن *sodan* when these are used impersonally, e.g.

- نباید رفت *nabayad raft*, One must not go.  
 نمیشود کرد *namisavad kard*, It is impossible to do (this).  
 نمیتوان کرد *namitavan kard*, One cannot do (this).

15. In the case of شاید *sayad* the negative prefix is added to the main Verb, e.g.

شاید نروم *sayad naravam*, Perhaps I shall not go.

16. In Classical Persian the 2nd pers. sing. is sometimes used impersonally, e.g.

تو گفتی *to gofti* = One would have said.

گوئی *gui* = One would say.

17. The Subjunctive Present is used after certain conjunctions. Among them are:

(a) که *ke* and تا *ta* introducing a final clause, e.g.

اینرا باو دادم که بمنزل ببرد *inra be u dadam ke be manzel bebarad*,  
 I gave him this to take to the house.

کتابرا بمن داد تا مرا کمک کند *ketabra be man dad ta mara komak konad*,  
 He gave me the book to help me.

اینرا باو گفتم تا زودتر برود *inra be u goftam ta zudtar beravad*,  
 I told him this in order that he should go earlier.

اورا بشهر فرستادند که نان بخرد *ura be fahr ferestadand ke nan bexarad*,  
 They sent him to the town to buy (some) bread.

In the above examples تا *ta* and که *ke* are interchangeable.

تا *ta* is used in Persian to express consequence where 'and' is used in English, e.g.

اینرا بکن تا پولت بدهم *inra bekon ta pulat bedeham*, Do this and I  
 will give you (some) money.

(b) تا *ta* 'by the time that' referring to future time, e.g.

تا بشهر برسید خسته میشوید *ta be fahr berasid xaste misavid*, You  
 will be tired by the time you reach the town.

تا شما بیائید رفته ام *ta soma beyaid rafte am*, By the time  
 you come I shall have gone.



(c) *تا* *ta* 'until' referring to future time, usually with *نه* *na*, e.g.

*تا اینرا نخواهم باور نمیکم* *ta intra naxanam bavar namikonam*, I shall not believe this until I read it.

Note however that the *نه* *na* is by usage omitted in such sentences as the following:

*تا شما بیائید صبر میکنم* *ta soma beyaid sabr mikonam*, I will wait until you come.

(See also Lesson XIII, paras. 11 and 18.)

Temporal Clauses introduced by *تا* *ta* usually precede the principal sentence.

18. The Subjunctive is also used in substantive clauses implying intention or determination, with or without *که* *ke*, e.g.

*مصمم شد که برادر خود بنویسد* *mosammam fod ke be baradare xod benevisad*, He determined to write to his brother.

### VOCABULARY

دروغ	<i>doruy</i> , lie; گفتن	دروغ گفتن	<i>doruy goftan</i> , to lie.	برف	<i>barf</i> , snow; آمدن	برف آمدن	<i>barf amadan</i> (باریدن)
خسته	<i>xaste</i> , tired; شدن	خسته شدن	<i>xaste f.</i> , to be tired.	باران	<i>baran</i> , rain; آمدن	باران آمدن	to rain.
مصمم	<i>mcsammam</i> , decided, determined upon; مصمم شدن	<i>mosammam f.</i> , to be determined, decided upon.		بارندگی	<i>barandegi</i> , rain.		
خراب	<i>xarab</i> , destroyed; broken, out of order; bad (of food, etc.).			باریدن	<i>baridan</i> , to rain.		
درست	<i>dorost</i> , right; in order.			رعد	<i>ra'd</i> , thunder.		
تشنه	<i>tesne</i> , thirsty.			برق	<i>barq</i> , lightning; electricity.		
تشنگی	<i>tesnegi</i> , thirst.			تگرگ	<i>tegarg</i> , hail.		
گرسنه	<i>gorosne</i> , hungry.			توفان	<i>tufan</i> , storm.		
گرسنگی	<i>gorosnegi</i> , hunger.			باد	<i>bad</i> , wind.		
				موسم	<i>mousem</i> , season (of year, etc.).		
				شدید	<i>sadid</i> , severe; strict.		



قوه <i>govve</i> , power; قوه برق <i>govveye barq</i> , electric power.	تاجر <i>tajer</i> , merchant.
تولید <i>toulid</i> , production; تولید کردن <i>toulid k.</i> , to produce.	دکان <i>dokkan</i> , shop.
سطح <i>sath</i> , standard, level (noun).	قند <i>qand</i> , lump sugar.
زندگی <i>zendegi</i> , life; سطح زندگی <i>sathe zendegi</i> , standard of life.	ماشین آلات <i>mafinalat</i> , machinery.
گندم <i>gandom</i> , wheat.	مملکت <i>mamlekat</i> , country.
جو <i>jou</i> , barley.	دنیا <i>donya</i> , world.
پشم <i>pasm</i> , wool.	عبارت بودن (از) <i>ebarat b. (az)</i> , to consist (of).
پنبه <i>pambe</i> , cotton.	صنعت <i>san'at</i> , industry.
قماش <i>qomas</i> , cotton piece goods.	صنعتی <i>san'ati</i> , industrial.
صادرات <i>saderat</i> , exports.	زراعت <i>zera'at</i> , agriculture.
واردات <i>varedat</i> , imports.	زراعتی <i>zera'ati</i> , agricultural.
صادر کردن <i>sader k.</i> , to export; to issue.	مواد <i>mavadd</i> , materials; مواد اولیه <i>mavadde avvaliye</i> , raw materials.
وارد کردن <i>vared k.</i> , to import; وارد شدن <i>vared f.</i> , to be imported; to enter, come in.	جنس <i>jens</i> , kind, sort.
خشك <i>xosk</i> , dry; خشك بار <i>xoske bar</i> , dried fruits.	اجناس <i>ajnas</i> (broken plural of جنس), <sup>1</sup> kinds, sorts; goods.
خشکی <i>xoski</i> , dryness, dry land; از راه خشکی <i>az rahe xoski</i> , by land.	کارخانه <i>karxane</i> , factory.
تجارت <i>tejarat</i> , trade.	زیرا (که) <i>zira (ke)</i> , because.
تجارتخانه <i>tejaratxane</i> , trading house, firm.	با اینکه <i>ba vojudike</i> , با وجودیکه <i>ba inke</i> , in spite of the fact that, notwithstanding.
تجارتی <i>tejarati</i> , commercial.	باور کردن <i>bavar k.</i> , to believe.
	زیاد کردن <i>ziad k.</i> , to increase (trans.).
	کم کردن <i>kam k.</i> , to decrease (trans.).
	مردن (میر) <i>mordan (mir)</i> , to die.
	تهران <i>tehran</i> , Tehran.
	تا <i>ta</i> , as long as (with Indic.).
	خواندن <i>xundan</i> , to read.

<sup>1</sup> For Broken Plurals see Part II, Lesson xx. The use of broken plurals, while not obligatory, is customary with many Arabic words.

## EXERCISE 11

شاید فردا بیاید — سال آینده میخواهم تهران بروم — امروز نمیتواند بیاید  
ولی شاید فردا بتواند بیاید — تا اینجا نینم باور نمیکنم — میخواست این باغرا  
بفروشد ولی نشد — صبر میکنم تا بیائید — فردا آفتاب نزده باید راه بیفتیم —  
پس از چهار روز دیگر میخواهد برود — پریروز سه نفر مرد در شهر کشته  
شدند — امسال باران خیلی کم آمده است — روز دو شنبه دوسه ساعت در  
شهر گشتیم — نمیتوانم صبر کنم تا بیاید — ساعت شما باید خراب باشد زیرا که  
نیم ساعت عقب است — با اینکه میخواستم او را ببینم نمیتوانستم صبر کنم تا  
بیاید — ساعتی کار را زیاد کردند تا قوه تولید کارخانه بیشتر شود — صادرات  
این مملکت بیشتر مواد زراعتی است تا صنعتی — صادرات این مملکت عبارت  
است از گندم و پشم و خشکبار و وارداتش بیشتر عبارت است از قند و چای و  
قماش و ماشین آلات

## EXERCISE 12a

1. As long as the children are here you must stay. 2. In spite of the fact that he wanted to go, he was unable to do so. 3. It is impossible to go. 4. He ought to have gone yesterday. 5. She must go to see her children the day after tomorrow. 6. I shall not come unless you write to me. 7. He was summoned by his father. 8. He could not come earlier than this. 9. He must have gone before us. 10. We ought to have gone the day before yesterday. 11. He wanted to write to his brother. 12. It will be night by the time you arrive home. 13. There was a severe storm yesterday. 14. I gave him my book to read. 15. He wants to see you.

## EXERCISE 12b

1. The exports of this country consist of agricultural goods. 2. The standard of living of the country must be raised. 3. I must go now because it is late. 4. The production of this factory has decreased. 5. Although we had (ate) breakfast very late, I am hungry. 6. Although he was tired, he remained in the town with his brother until after midnight. 7. It rained a great deal yesterday and there was a severe storm in the early morning. 8. The merchant opened a business in the town; he wants to import industrial goods and to export dried fruits and wool.

9. There was nobody in the room when I came in. 10. I have never seen him but I should like to know him. 11. Perhaps he has gone; he was getting (himself) ready half an hour ago. 12. Last summer I used to go for a walk every day. 13. I shall not allow you to go. 14. It is impossible to read this. 15. Where were you going this morning?

## LESSON VII

### Adverbs.<sup>1</sup> Conditional Sentences. The Causative.

1. There are no formally distinct adverbs in Persian but certain words correspond in use to the English adverb. These are mainly nouns, or words which were formerly used as nouns, and nouns combined with prepositions. Many adjectives are also used as adverbs.

آری *ari*, yes (this is often pronounced *are*).<sup>2</sup>

نه *na*, no (not normally used alone in polite speech).

نخیر *naxêr*, no.

چرا *cera*, why; yes.

هم *ham*, also (used also as an emphatic particle, see note to Lesson IV, para. 17).

با هم *ba ham*, together.

نیز *niz*, also.

خیلی *xêli* }  
بسیار *besyar* } very.<sup>3</sup>

تنها *tanha*, alone.

چند *cand*, how much.

چندین *candin* }  
چندان *candan* } so much; (with negative verb) not very.

زیاد *ziad*, much, too; (with negative verb) not very, not much.

اکنون *aknun*, now.

هرگز *hargez*, ever; (with negative verb) never.

<sup>1</sup> See also Part II, Lesson XXI, paras. 16-18.

<sup>2</sup> بآه *bale* is more frequently used for 'yes' in polite conversation.

<sup>3</sup> See also Lesson V, para. 18.

همیشه *hamife* } always.  
همواره *hamvare* }

فرو *foru* } down.  
فرود *forud* }

بس *bas*, very (used to intensify Adjectives), e.g.

مقامی بس ارجمند دارد *maqami bas arjmand darad*, He has a very exalted position.

و بس *va bas* means 'nothing more, only', e.g.

این کار را کردم و بس *in karra kardam va bas*, I did this and nothing more.<sup>1</sup>

هنوز *hanuz*, still, yet; (with negative verb) not yet.

چه *ce*, how, e.g.

چه خوش گفت فردوسی *ce xof goft ferdōusi*, How well spoke Ferdousi.

بارها *barha*, often (from بار *bar* 'time').

اینجا *inja*, here.

آنجا *anja*, there.

کجا *koja*, where (interrog.).

اینطور *in tōur*, thus, in this way.

آنطور *an tōur*, thus, in that way.

چطور *ce tōur*, how.

اینگونه *ingune*, thus, in this way.

آنگونه *angune*, thus, in that way.

چگونه *cegune*, how.

آنگاه *angah*, then.

گاهی *gahi*, sometimes.

گاه گاهی *gah gahi*, sometimes, from time to time.

گاه بگاه *gah be gah*, from time to time.

ناگاه *nagah*, suddenly.

بخودی خود *be xodiye xod*, involuntarily.

<sup>1</sup> بس *bas* used as a noun means 'enough', e.g.

باو بس دادید *be u bas dadid*, You gave him enough.

- کامابیش *kamabis*, کم و بیش *kam o bis*, more or less.  
 هر آینه (آئینه) *har ayene (aine)*, in any case; assuredly.  
 روی هم رفته *ruye ham rafte*, altogether, on the whole.  
 دست کم *daste kam*, at least.  
 گویا *guya*,<sup>1</sup> apparently, perhaps, e.g.  
 گویا این مال شماست *guya in male somast*, It seems this is yours.  
 بالا *bala*, above.<sup>2</sup>  
 پائین *pain*, below.<sup>3</sup>  
 کم *kam*, seldom.  
 دور *dur*, far.  
 تند *tond*, quickly.  
 خوب *xub*, well.  
 سخت *saxt*, strictly, severely; very (used to intensify an adjective), e.g.  
 سخت مریض است *saxt mariz ast*, He is very ill.  
 پر *por*, very (used to intensify an adjective), e.g.  
 این پر گران است *in por geran ast*, This is very expensive.  
 پیوسته *pēivaste*, continually.<sup>4</sup>

Adjectives formed by the suffixes -e, -ینه *-ine* and -انه *-ane* are frequently used as adverbs, e.g.

- هر ساله *har sale*, annually (every year).  
 پنجروزه *panjruze*, in or for five days.  
 روزینه *ruzine*, daily.<sup>5</sup>  
 عاقلانه *aqelane*, intelligently, wisely.

<sup>1</sup> This is apparently a verbal adjective, see Lesson x, para. 6 (a).

<sup>2</sup> Used as an adjective بالا *bala* means 'upper', e.g.

طبقه بالا *tabaqeye bala*, the upper storey.

<sup>3</sup> Used as an adjective پائین *pain* means 'lower', e.g.

طبقه پائین *tabaqeye pain*, the lower storey.

<sup>4</sup> پیوسته *pēivaste* is the past participle of پیوستن *pēivastan* 'to join'.

<sup>5</sup> The modern usage is روزانه *ruzane*.

Many abstract nouns (see Lesson x, para. 1) are combined with the preposition *be* and used as adverbs, e.g.

آسانی *be asani*, easily (from آسانی *asani*, ease).

بخوبی *be xubi*, well (from خوبی *xubi*, goodness).

2. 'As (in the capacity of)' is expressed by *be envan* with the *ezafe*, e.g.

بهنوان نماینده دولت آمد *be envane namayandeye dōulat amad*, He came as the government's representative.

'As...as possible' is rendered by *har ce* with the comparative adjective, e.g.

هر چه زودتر *har ce zudtar*, as quickly as possible.

هر چه تمامتر *har ce tamamtar*, as completely as possible.

*har ce tamamtar* is also used as follows:

با خوشحالی هر چه تمامتر *ba xoshaliye har ce tamamtar*, with the greatest possible happiness.

3. Stress in the forms given in para. 1 above is carried on the final syllable in the majority of cases.

The following carry the stress on the initial syllable:

آره *are*, yes.

چرا *cera*, why?

گاهی *gahi*, sometimes.

هر آینه (آئینه) *har ayene (aine)*, in any case.

In compounds formed with *tōur* and *gune* the stress is carried on the first component, e.g.

چطور *'ce tōur*, how.

آنگونه *'angune*, thus.

The following carry the stress on the initial or final syllable:

نخیر *naxeir*, no.

خیلی *xēili*, very.

کجا *koja*, where?



4. Adverbs or adverbial phrases denoting time normally precede other adverbs or adverbial phrases. Adverbs or adverbial phrases of manner usually precede those of place, e.g.

دیروز ساعت ده با اسب به شهر آمد *diruz sa'ate dah ba asb be fahr amad,*  
Yesterday at ten o'clock he came  
on horseback to the town.

5. Conditional Sentences are introduced by اگر *agar* 'if'. The protasis normally precedes the apodosis.

(a) Possible Conditions. (i) Possible Conditions which refer to the future take the present or future in the apodosis and the Subjunctive Present in the protasis, e.g.

اگر بروید من هم میروم *agar beravid man ham miravam,* If you  
go, I shall go also.

If the action in the 'if clause' is a single action and precedes the action in the main clause, the preterite can be used in the 'if clause', e.g.

اگر آمد باو بگوئید *agar amad be u beguid,* If he comes tell him.

See also Lesson XIII, paras. 5 (c), 5 (e) and 9 (e).

(ii) Possible conditions which refer to the present in the protasis, i.e. to an action which may be actually taking place, or to a state which may be actually in existence, take the Indicative Present in the protasis and the Indicative Present or Future in the apodosis, e.g.

اگر کتاب خود را میخواند چیزی باو  
نخواهم گفت *agar ketabe xodra mixanad cizi be*  
*u naxaham goft,* If he is reading  
his book I shall not say any-  
thing to him.

If, however, the verb بودن *budan* is used in the protasis of a conditional sentence of this type, it is usual to use the Subjunctive Present, e.g.

اگر مریض باشد نخواهد آمد *agar mariz basad naxahad amad,*  
If he is ill he will not come.

(iii) Possible Conditions referring to past time in the protasis and present or future in the apodosis take the Subjunctive Past in the protasis and the present or future in the apodosis, e.g.

اگر نرفته باشد باو میگویم *agar nrafte basad be u miguyam,*  
If he has not gone I will tell  
him.

- اگر اورا دیده باشید کافی است *agar ura dide basid kafist*, If you have seen him it is enough.
- اگر کتاب را گم کرده باشید یکی دیگر میخرم *agar ketabra gom karde basid yaki digar mixaram*, If you have lost the book I will buy another.

(b) Impossible Conditions, whether relating to the past or present, take the Imperfect in both parts, e.g.

- اگر میتوانستم میآمدم *agar mitavanestam miamadam*, I would have come if I could; if I could come I would (but I cannot).
- اگر زودتر میرفتید میرسیدید *agar zudtar miraftid mirasidid*, If you had gone earlier you would have arrived (in time).
- اگر جوان بودم<sup>۱</sup> میرفتم *agar javan budam miraftam*, If I had been young I would have gone; I would go if I was young (but I am not).

The Pluperfect can be used in either or both parts instead of the Imperfect in Impossible Conditions relating to the past, e.g.

- اگر تفنگ داشت<sup>۲</sup> مرا کشته بود *agar tofang daft mara koste bud*, If he had had a gun he would have killed me.
- اگر ارزان بود<sup>۱</sup> خریده بودم *agar arzan bud xaride budam*, If it had been cheap I would have bought it.
- اگر پائیز میآمدید هنوز نرفته بودیم *agar paiṣ miamadid hanuṣ naraṣte budim*, If you had come in the autumn we would still have been there (we should not yet have gone).

If *šayad* 'perhaps' is introduced into the main sentence, the tense is not affected, e.g.

- اگر آنجا میرفتید شاید او را میدیدید *agar anja miraftid šayad ura mididid*, If you had gone there, perhaps you would have seen him.

See also Lesson XIII, para. 27.

<sup>۱</sup> بودن *budan* does not take *mi-* in the Imperfect, see Lesson III, para. 8.

<sup>۲</sup> داشتن *daftan* does not take *mi-* in the Imperfect, see Lesson III, para. 7.

6. 'But if not', 'or else', 'otherwise' are rendered by *va agar na* or *va ella*, e.g.

اگر ممکن باشد میروم و اگر نه اینجا میمانم  
*agar momken basad miravam va agar na inja mimanam,*  
 If it is possible I shall go, but if not I shall stay here.

باید اینرا بخورید و الا گرسنه میمانید  
*bayad inra bexorid va ella gorosne mimanid,*  
 You must eat this or else you will be (remain) hungry.

7. چنانچه *conance* is also used as a conditional conjunction, e.g.

چنانچه مایل باشید میتوانید بیایید  
*conance mayel basid mitavanid beyaid,* If you care (to come) you can come.

چنانچه جوابی حال ما باشید بد نیستیم  
*conance juyaye hale ma basid bad nistim,* If you want to know how we are (are inquiring of our state), we are well.

چنانچه کاری ندارید با ما بیایید  
*conance kari nadarid ba ma beyaid,* If you have no work, come with us.

هرگاه *hargah* 'whenever' is also used as a conditional conjunction = 'if', e.g.

هرگاه او را دیدید سلام مرا برسانید  
*hargah ura didid salame mara berasanid,* If (whenever) you see him remember me (to him).

هرگاه مسافرت کنید یادی از ما بکنید  
*hargah mosafarat konid yadi az ma bekonid,* If (whenever) you go on a journey, think of us.

*ke* is also used occasionally to mean 'if' when referring to the future and is followed by the Indicative Present, e.g.

این پولرا که باو میدهم از دستان میرود  
*in pulra ke be u midehim az dasteman miravad,* If we give him this money it will be lost to us.

8. The infinitive of the Causative is formed by the addition of **انیدن** *-anidan* or **اندن** *-andan* to the present stem of the verb, e.g.

**رسانیدن** *rasanidan*, **رساندن** *rasandan*, to cause to arrive, transmit (from **رسیدن** *rasidan* 'to arrive').

**جوشانیدن** *jufanidan*, **جوشاندن** *jufandan* to boil (trans.) (from **جوشیدن** *jufidan* to boil (intrans.)).

In Colloquial Persian the causative in **اندن** *-andan* tends to be used rather than the form in **انیدن** *-anidan*. **نشستن** *nefastan* 'to sit down' forms its causative irregularly thus: **نشاندن** *nefandan* 'to cause to sit down, to seat'.

Verbs the Present Stem of which ends in **ان** *an*, such as **ماندن** *mandan* 'to remain', cannot form a Causative.

9. Possibility is expressed by such expressions as **ممکن است** *momken ast* 'it is possible', or **احتمال دارد** *ehtemal darad* 'it is probable'. 'May' is normally translated by **ممکن است** *momken ast* followed by the Subjunctive Present with or without **که** *ke*.

### VOCABULARY

<b>فکر</b> <i>fekr</i> , thinking, thought; <b>فکر کردن</b> <i>fekr k.</i> , to think.	<b>طبقه</b> <i>tabaqe</i> , class (of people, etc.); storey (of building).
<b>سروقت</b> <i>sare vaqt</i> , on time, punctually.	<b>مقام</b> <i>maqam</i> , place; rank, position.
<b>وقتیکه</b> <i>vaqtike</i> , when.	<b>کوه</b> <i>kuh</i> , mountain.
<b>درس</b> <i>dars</i> , lesson; <b>درس خواندن</b> <i>dars xandan</i> , to take a lesson, have lessons, study.	<b>رودخانه</b> <i>rudxane</i> , river.
<b>حال</b> <i>hal</i> , state, condition.	<b>دریا</b> <i>darya</i> , sea.
<b>مسافرت</b> <i>mosaferat</i> , journey.	<b>قصبه</b> <i>gasabe</i> , small town.
<b>کشتی</b> <i>kašli</i> , ship; <b>با کشتی</b> <i>ba kašli</i> , by ship.	<b>ممکن</b> <i>momken</i> , possible.
<b>اقامت</b> <i>eqamat</i> , residence, sojourn.	<b>قدری</b> <i>qadri</i> , a little.
<b>پایتخت</b> <i>pāitaxt</i> , capital city.	<b>ارجمند</b> <i>arjmand</i> , exalted, high.
	<b>طولانی</b> <i>tulani</i> , long, lengthy.
	<b>مختصر</b> <i>moxtasar</i> , brief.
	<b>مدید</b> <i>madid</i> , lengthy (of time).
	<b>قشنگ</b> <i>qasang</i> , beautiful.

VII]

خوش	<i>xof</i> , happy	تنبلی	<i>tambali</i> , laziness;
خوشی	<i>xofi</i> , happiness.	کردن	<i>tambali k.</i> , to be lazy.
آسان	<i>asan</i> , easy.	حالا	<i>hala</i> , now.
آسانی	<i>asani</i> , ease.	هرگاه	<i>hargah</i> , whenever.
تفنگ	<i>tofang</i> , gun, rifle.	هرجا	<i>harja</i> , wherever, everywhere.
تمام	<i>tamam</i> , whole, complete; <i>tamam k.</i> , to complete, finish.	هم	<i>ham</i> , also.
لازم	<i>lazem</i> , necessary; لازم داشتن <i>lazem daftan</i> , to need.	اگرچه	<i>agarce</i> , although.
مدرسه	<i>madrase</i> , school.	نشستن (نشین)	<i>nefastan (nefin)</i> , to sit.
قد	<i>qadd</i> , stature.	نشان	<i>nefan</i> , sign, badge; نشان دادن <i>nefan dadan</i> , to show.
بلند قد	<i>boland qadd</i> , tall (of person).	گم	<i>gom</i> , lost; گم کردن <i>gom k.</i> , to lose.
کوتاه قد	<i>kutah qadd</i> , short (of person).	سعی	<i>sai</i> , effort; سعی کردن <i>sai k.</i> , to try, strive. <sup>1</sup>
مؤدب	<i>mo'addab</i> , polite.	سلام	<i>salam</i> , greeting.
روان	<i>ravan</i> , flowing, fluent.	یاد	<i>yad</i> , memory, mind.
تنبل	<i>tambal</i> , lazy.	حرف زدن	<i>harf zadan</i> , to speak.

## EXERCISE 13

بایستخت این مملکت شهر بزرگی است — اگر خواهر مرا دیدید این نامه را باو بدهید — اگر زودتر میامدید شمارا آنجا میبردیم — وقتی که همراه خواهر و برادر خود بشهر میرفت مارا دید — ایران کوه های زیاد دارد — با سعی هر چه تمامتر درس میخواند — اگر زودتر راه افتاده بودیم این قدر دیر نمی رسیدیم — امسال باران هنوز نیامده است — شاید رفته باشد — اینرا باید از خواهر خودتان پرسید — اگر منزل باشد از او میپرسم — باید آمده باشد — اگر فردا هوا خوب باشد بشهر میرویم — اگر این کتابرا خوانده باشید دیگر لازم ندارید — این پسر پیوسته درس میخواند همیشه زود در مدرسه حاضر میشود بسیار خوب درس میخواند و هرگز تنبلی نمیکند بیشتر کار میکند و کتر حرف میزند با همه مؤدب است و همواره سعی میکند درس خودرا خوب روان کند

<sup>1</sup> See Introduction, Alphabetical Table, under ع.



## EXERCISE 14a

1. If you go into the town buy me a little tea and coffee. 2. If your brother goes home he will take you with him. 3. It would have been better if you had gone last week. 4. They went to Persia by sea but they returned by land. 5. If I go tomorrow will you come with me? 6. There are many small towns and villages in this country. 7. If it is cold tonight it may freeze. 8. If it snows heavily the road may be closed. 9. This is worth at least twenty *rials*. 10. We go every year to the capital. 11. When I saw him he was walking quickly in the garden. 12. If you had come a fortnight ago the summer would not yet have been over.

## EXERCISE 14b

1. He did not allow us to go together. 2. I said this to him and nothing more. 3. Altogether it was not a bad book. 4. He suddenly got up and went out of the room. 5. He is given a certain amount of money every week. 6. We used to go to the town every year and stay there two months. 7. Persia consists chiefly of mountain and desert. 8. There are two hundred and fifty children in the school and all of them are under fifteen years of age. 9. I will come with you so that you do not get lost. 10. Let us sit down here because I am tired. 11. If you want to arrive punctually you had better go now (it is better that you go now). 12. You must go or you will be late.

## LESSON VIII

Conjunctions.<sup>1</sup> Relative Clauses. هر *har*. چنانکه *conanke* and چنانکه *coninke*. چنانچه *conance* and چنانچه *conince*. Indefinite Nouns and Pronouns.

1. Conjunctions can be divided into two main classes: co-ordinating conjunctions and subordinating conjunctions.

(a) Co-ordinating Conjunctions, e.g.

آیا . . . یا	<i>aya . . . ya</i> , whether . . . or (interrog.).	
چه . . . چه	<i>ce . . . ce</i>	} whether . . . or.
خواه . . . خواه	<i>xah . . . xah</i>	

<sup>1</sup> See also Part II, Lesson XXI, paras. 19-21.



هم... (و) هم *ham... (va) ham*, both... and.

نه... (و) نه *na... (va) na*, neither... nor.

مگر<sup>۱</sup> *magar*, but (used with a negative question expecting the answer 'yes' or with an affirmative question expecting the answer 'no'), e.g.

مگر اینطور نیست *magar in tōur nist*, But is it not so?

مگر نرفتید *magar naraftid*, But did you not go?

مگر آنجا بودید *magar anja budid*, But were you there?

(b) Subordinating Conjunctions. These can be subdivided into

(i) Adversative, e.g.

مبادا (که) *mabada (ke)*, lest.

(ii) Conditional, e.g.

اگر *agar*, if.

هرگاه *hargah*, if.

که *ke*, if.

چنانچه *conance*, if.

مگر (اینکه) *magar (inke)*, unless.

بدون اینکه *bedune inke*, unless (without this that)

تا *ta*, unless.

(iii) Concessive, e.g.

با اینکه (آنکه) *ba inke (anke)*, in spite of the fact that, notwithstanding that.

هرچند (که) *har cand (ke)*, even if, however much, although.

چنانچه *conance*, as, lest.

چندانکه *candanke*, notwithstanding that.

اگرچه *agarce*, although, even if.

If a concessive clause is introduced by اگرچه *agarce* the main clause is sometimes introduced by some such word as ولی *vali* 'but' or باز *baz* 'still', or with a negative verb by هنوز *hanuz*, e.g.

<sup>۱</sup> In Classical Persian مگر *magar* is also used in story-telling = 'now, now it happened that'.

اگرچه مدتی با او زندگی کرده‌ام هنوز او را نمی‌شناسم

*agarce moddati ba u zendegi karde am hanuz ura namifenasam,*  
Although I lived with him for a (long) time, I do not know him.

اگرچه دیر وقت بود باز بمنزل برگشتیم

*agarce dir vaqt bud baz be manzel bar gashim,*  
Although it was late we returned home.

(iv) Causal, e.g.

چون (که)	<i>cun (ke)</i>	} because.
چه	<i>ce</i>	
زیرا (که)	<i>zira (ke)</i>	
از اینکه	<i>az inke</i>	
که	<i>ke</i>	

(v) Final, e.g.

که	<i>ke</i> , that, in order that.
تا	<i>ta</i>
تا اینکه	<i>ta inke</i>

(vi) Consecutive, e.g.

آنقدر... که	<i>an qadr... ke</i>	} so... that, e.g.
چنان... که	<i>conan... ke</i>	

اوقاتش چنان تلخ شد که نتوانست حرف بزند

*ouqatef conan talx sod ke natavanest harf bezanad,*

He was so angry he could not speak.

از بس که *az bas ke*, so long, so much... that, e.g.

از بس که گفتم خسته شدم *az bas ke goftam xaste sodam*, I have  
said (it) so much that I am tired.

از بس که نشستم خوابم می‌برد *az bas ke nefastam xabam mibarad*,  
I have sat so long I am sleepy.

(vii) Temporal, e.g.

تا *ta*, as long as, until, by the time that, since, as  
soon as.

تا اینکه (آنکه) *ta inke (anke)*, as long as, by the time that; until.

چون *cun*, when.

از موقعیکه *az mouqe'ike*, since (from the time that).

پس از آنکه (اینکه)	<i>pas az anke (inke)</i> , after.
پیش از آنکه (اینکه)	<i>piš az anke (inke)</i> , before.
هرگاه	<i>hargah</i> , whenever.
همینکه	<i>haminke</i> , as soon as.
که	<i>ke</i> , when.
وقتیکه	<i>vaqtike</i> , when.
موقعیکه	<i>mouqe'ike</i> , when, as.

The subject of the temporal clause precedes *که ke* 'when', e.g.

زمستان که میشود میرویم *zamestan ke misavad miravim*, When it is winter we will go.

(viii) Comparative, e.g.

که *ke*, than, e.g.

بقدریکه *be qadrike*, as much as, e.g.

بقدریکه شما خوانده‌اید من نخوانده‌ام *be qadrike soma xande id man naxande am*, I have not read as much as you.

هیچ وقت اینقدر حرف نمیزد که امشب حرف زد *in qadr (an qadr) . . . ke*, as much . . . as, e.g.

هیچ وقت اینقدر حرف نمیزد که امشب حرف زد

*hic vaqt in qadr harf namizad ke emsab harf zad*,

He never used to speak as much as he spoke to-night.

2. Final Conjunctions take the Subjunctive Present (see Lesson VI, para. 17 (a)). *تا ta* 'by the time that' and *تا ta* 'until' referring to future time also take the Subjunctive Present (see Lesson VI, para. 17 (b) and (c)).

*مبادا mabada (ke)* 'lest' takes the subjunctive, e.g.

ترسیدم مبادا فراموش کرده باشید *tarsidam mabada faramus karde bafid*, I feared (lest) you had forgotten.

میترسم مبادا فراموش بکند *mitarsam mabada faramus bekonad*, I fear (lest) he may forget.

*مگر inke* 'unless' and *بدون inke* 'unless' also take the Subjunctive except in impossible conditions when they are followed by the Imperfect or Pluperfect.

نمیایم مگر اینکه *namiyam magar inke be man benevisid*, I shall not come unless you write to me.

*piş aṣ anke (inke)* 'before' takes the Subjunctive Present even when referring to time past, e.g.

*piş aṣ anke ura bebinam kaṣaṣra neveṣlam*, I wrote the letter before I saw him.

*bejaye inke* 'instead of (this that)', its synonym *dar avaze inke*, and *joṣ inke* and *ṣeir aṣ inke* 'except' are also followed by Present Subjunctive.

Other conjunctions, except Conditional Conjunctions,<sup>1</sup> are followed by the Indicative or Subjunctive according to whether the statement is one of fact or contains an element of doubt. Thus *xah... xah* 'whether...or' referring to the future takes the Subjunctive, e.g.

*xah beyayad xah nayayad miravam*, Whether he comes or not I shall go.

Clauses introduced by Conditional, Concessive, Consecutive or Temporal Conjunctions normally precede the principal sentence. Clauses introduced by Adversative, Causal (except *aṣ inke*) and Final Conjunctions follow the principal sentence.

### 3. Stress falls on the initial syllable of the following conjunctions:

مگر	<i>magar</i> , but, unless.
هرچند (که)	<i>har cand (ke)</i> , even if.
مبادا (که)	<i>mabada (ke)</i> , lest.
هرگاه	<i>hargah</i> , whenever.
اگرچه	<i>agarce</i> , although.
چون (که)	<i>cun (ke)</i>
زیرا (که)	<i>zira (ke)</i>
چرا (که)	<i>cera (ke)</i>
	} because.
همینکه	<i>haminke</i> , as soon as.
چندانکه	<i>candanke</i> , notwithstanding that.

In the case of *agar* 'if' it falls on the initial or final syllable.

In the following it falls on the initial syllable or on *in* or *an*:

*ba inke (anke)*, notwithstanding.  
*ta inke (anke)*, until, etc.

<sup>1</sup> See Lesson VII, paras. 5-7 above.

پیش از آنکه (اینکه) *piš az anke (inke)*, before.

پس از آنکه (اینکه) *pas az anke (inke)*, after.

In *az bas ke* 'so long' stress falls on *bas*.

4. *ta* is also used to mean 'let us see, behold, beware, namely' and is usually followed by the Subjunctive Present. This use of *ta* is common in Classical Persian especially in poetry, e.g.

بین تا چه بازی کند روزگار

*bebin ta ce bazi konad ruẓgar,*

See (let us see) what tricks time will play.

عمر گرانمایه در این صرف شد \* تا چه خورم صیف و چه پوشم شتا

*omre geranmaye dar in sarf šod ta ce xoram sêif o ce pušam šeta,*

(My) precious life was spent in this, namely (in thinking) what shall I eat in summer and what shall I wear in winter.

ای که شخص منت حقیر نمود \* تا درشتی هنر نپنداری

*êi ke šaxse manat haqir namud ta doros̄ti honar napandari,*

O thou to whom my person appeared contemptible, beware lest thou consider size (largeness) virtue.

5. Relative Clauses are introduced by the Relative Pronoun *ke* 'who, which'. *-i* is added to the antecedent if definite unless this is a proper noun, a personal pronoun, a singular demonstrative pronoun,<sup>1</sup> a word doing duty for a pronoun,<sup>2</sup> a word to which a pronominal suffix has been added, a plural which is not particularized, or a noun used generically (see para. 12 below), e.g.

مردیکه آنجا بود کتابرا بمن داد *mardi ke anja bud ketabra beman dad,*  
The man who was there gave me  
the book.

If the antecedent is qualified by an adjective or adjectives these with the antecedent are regarded as a syntactical whole and the Relative *-i* is added to the final qualifying word, e.g.

دختر کوچیکه پیش شما بود کی بود *doxtare kuceki ke piše šoma bud ki*  
*bud,* Who was the small girl  
who was with you?

<sup>1</sup> See below, para. 13.

<sup>2</sup> E.g. *bande* 'slave', which is used for the Personal Pronoun 1st pers. sing. (see Lesson XIV, para. 1 (a) below).

If the word to which the Relative *-i* is added ends in *a*, *u*, or *e* it follows the same rules when the Relative *-i* is added as when the Indefinite *-i* is added, see Lesson 1, para. 2.

6. If the antecedent is definite and the direct object of the verb of the principal sentence, and the relative pronoun is the subject of the relative clause, the use of *-ra* is optional. The Demonstrative Pronoun *آن* *an* frequently qualifies the antecedent, e.g.

آن زنیرا که دیروز آمد دیدم *an zanira ke diruz amad didam*, I saw  
the woman who came yesterday,

or آن زنیکه دیروز آمد دیدم *an zani ke diruz amad didam*.

7. If the antecedent is definite and the subject of the principal sentence and the relative pronoun is the direct object in the relative clause, the antecedent can take *-ra*; this, again, is optional, e.g.

زنیرا که دیدید اینجاست *zanira ke didid injast*, The woman  
whom you saw is here,

or زنی که دیدید اینجاست *zani ke didid injast*.

کتابیرا که بمن دادید گم شده است *ketabira ke be man dadid gom sode ast*, The book which you gave  
me is lost,

or کتابی که بمن دادید گم شده است *ketabi ke be man dadid gom sode ast*.

8. If the relative pronoun is the indirect object of the relative clause or governed by a preposition, a pronoun or pronominal suffix must be used in the relative clause in addition to the Relative *که* *ke*, e.g.

مردهائیکه کتابهارا بآنها داده بودید رفتند *mardhai ke ketabhara be anha dade budid raftand*, The  
men to whom you gave  
the books went.

این همان مردیست که اسبی از او خریدم *in haman mardist ke asbi az u xaridam*, This is the (same)  
man from whom I bought  
a horse.

این همان شخصی است که دیروز برادر شما با او بود *in haman shaxsist ke diruz baradare soma ba u bud*, This  
is the same person with  
whom your brother was  
yesterday.



9. If the antecedent is the predicate of the principal sentence, the verb of the principal sentence precedes the Relative *که* *ke* (see the last two examples in para. 8 above).

10. Since *ی* *-i* is added to the antecedent where this is definite, it follows that there will be a confusion between a definite antecedent followed by the Relative *که* *ke* and an indefinite antecedent to which the Indefinite *ی* *-i* has been already added, and that therefore *پسریکه* *pesari ke*... may mean 'the boy who' or 'a boy who'.

11. A distinction is made between 'descriptive' and 'restrictive' relative clauses. The latter type is closely linked to the antecedent in thought, whereas the former, while in a formal sense a dependent clause, does not limit the application of the antecedent, so that it is logically an independent proposition. In a 'descriptive' relative clause the relative pronoun *که* *ke* only is used, e.g.

مؤلف که نویسنده خوبی است این سبک را اختیار کرده است

*mo'allef ke nevisandeye xubist in sabkra exteyar karde ast,*

The author, who is a good writer, has chosen this style.

12. If the antecedent is a plural which refers to a class or group as a whole, the Relative *ی* *-i* is not added to the antecedent, e.g.

با اعتماد حسن ظن سیاستمداران جهان که در حل اینگونه مسائل تجربه زیاد

دارند موضوع را مطرح میکنیم

*be e'temade hosne zanne siyasatmadarane jahan ke dar halle ingune masa'el tajrebeye ziad darand mōūzu'ra matrah mikonim.*

Trusting in the good-will of the statesmen of the world, who have (had) much experience in solving such problems, we are bringing up the matter.

If the Relative *ی* *-i* were added to the antecedent in the above example, the meaning would be '...to those of the statesmen of the world who have...'.  
 Similarly if the antecedent is an abstract noun used generically, it does not take the Relative *ی* *-i*, e.g.

عقل که انسان بدان بر حیوان برتری دارد نعمت بزرگ است

*aql ke ensan bedan bar hēivan bartari darad ne'mate bozorgist.*

Reason, by which man has superiority over animals, is a great gift.

When not used generically abstract nouns take the Relative *-i* unless they end in *-i*, in which case the Relative *-i* is not added, e.g.

عقلی که دارید ناقص است *agli ke darid nages ast*,  
Your reason (the reason  
which you have) is de-  
fective.

مهربانیرا که بمن نشان دادید فراموش نمیکنم *mehrabanira ke be man neshan dadid faramush namikonam*, I shall not forget the kindness which you showed me.

13. The Relative *-i* is sometimes added to the Demonstrative Pronouns آنها *anha* 'those' and اینجا *inha* 'these', e.g.

آنهائیکه آنجا بودند رفتند *anhai ke anja budand raftand*, Those who were there went.

Other Pronouns do not take the Relative *-i*, e.g.

شما که آنجا بودید بما بگوئید چه دیدید *soma ke anja budid be ma beguid ce didid*, You, who were there, tell us what you saw.

In Colloquial Persian the Relative *-i* can be added to the personal pronouns; thus in the preceding example it would be possible to say شمائی که *somai ke* . . . instead of شما که *soma ke*.

In Colloquial Persian, also, the plural termination ها *-ha* can be added to the 1st and 2nd pers. pl. of the personal pronouns with the Relative *-i* to single out a group, e.g.

شماهایی که آنجا بودید چه دیدید *somahai ke anja budid ce didid*, Those of you who were there, what did you see?

14. After آن *an* 'that' and این *in* 'this' چه *ce* is used as a Relative Pronoun, e.g.

از آنچه گفته شد معلوم میشود *az ance goste sod ma'lum misavad*, It is (will be) evident from what has been said.

15. The Relative *-i* and the Relative Pronouns که *ke* and چه *ce* do not carry the stress.

مهربانی *mehrabani*, kindness.

16. خود *xod*, خویش *xif* and خویشان *xiflan* used in a relative clause refer to the subject of that clause and not to the subject of the principal sentence, e.g.

حسین نامه‌ای بمن داد که علی پیدر خود نوشته بود

*hosein namei be man dad ke ali be pedare xod neveste bud.*

Hosein gave me a letter which Ali had written to his (Ali's) father.

حسین نامه‌ای بمن داد که علی پیدرش نوشته بود

*hosein namei be man dad ke ali be pedaraf neveste bud.*

Hosein gave me a letter which Ali had written to his (Hosein's) father.

17. هر *har* 'every' is a distributive adjective which precedes the noun it qualifies. Prefixed to چه *ce*, که *ke* and کدام *kodam*, it means 'whatever', 'whoever' and 'whichever' respectively, e.g.

هر که می‌خواهد بیاید زود بیاید *har ke mixahad beyayad zud beyayad,*

Whoever wants to come must be quick (let him be quick).

هر کدام از شما حاضر است برود *har kodam az soma hazer ast beravad,*

Whichever of you is ready can go (let him go).

هر چه کرد نتوانست در را باز کند *har ce kard natavanest darra bax konad,*

Whatever he did he could not open the door.

هر چه *har ce* also means 'however much', e.g.

هر چه گشتم او را پیدا نکردم *har ce gasham ura peida nakardam,* However much I looked I did not find him.

هر کس *har kas* means 'anyone', e.g.

هر کسی که بیاید او را بنشانید *har kasi ke beyayad ura beneshanid,* Make whoever comes sit down.

هر کسی که اینرا میداند بگوید *har kasi ke inra midanad beguyad,* Let anyone who knows this speak.

هر دو *har do* means 'both', e.g.

هر دو شان رفتند *har doeshan raftand,* They both went.

هر سه *har se*, هر چهار *har cahar*, etc., mean 'all three', 'all four', etc.

18. The Relative Pronoun که *ke* is suffixed to the Demonstratives چنان *conan* and چنین *conin* to mean 'just as, in the same way that, in this way that'.

19. *چه* *ce* is suffixed to *چنان* *conan* to mean 'just as, in the same way that, in case'.

20. There are a number of indefinite nouns, pronouns and adjectives in use. Among them are the following:

(a) *همه* *hame* 'all', e.g.

*همه رفتند* *hame raftand*, All went.

*همه شما بیایید* *hameye soma beyaid*, All of you come.

*همه کس* *hame kas* means 'everyone'.

If the Pronominal Suffix for the 3rd pers. sing. is added to *همه* *hame* the *e* of *hame* is elided, e.g.

*باغ همه اش سبز بود* *bay hamef sabz bud*, The whole garden was green (the garden, the whole of it, was green).

(b) *تمام* *tamam* 'the whole, whole, complete', e.g.

*تمام روز در شهر بود* *tamame ruz dar fahr bud*, He was the whole day in the town.

*آنها تمام خورد* *anra tamam xord*, He ate it all (wholly).

*با خوشی تمام بیرون رفت* *ba xofiy-e tamam birun raft*, He went out completely happy (with complete happiness).

(c) *سائر* *sa'er* (also written *سایر* and pronounced *sayer*) 'the rest', e.g.

*سائر کتابها را فروخت* *sa'ere ketabhara foruxt*, He sold the rest of the books.

(d) *فلان* *folan* means 'such a one, such and such, so-and-so' and is used as a noun or adjective, e.g.

*فلان کس آمد* *folan kas amad*, Such and such a person came.

The Indefinite *ی* *-i* can be added to *فلان* *folan* when it is used as a noun, e.g.

*فلانی آمد* *folani amad*, So-and-so came.

(e) *بعضی* *ba'zi* means 'some'. It precedes the noun it qualifies, which is put in the plural, and does not take the *ezafe*, e.g.

*بعضی کتابها* *ba'zi ketabha*, some books.

*در بعضی جاها* *dar ba'zi jaha*, in some places.

It is also used as a noun, e.g.

*بعضی رفتند بعضی ماندند* *ba'zi raftand ba'zi mandand*, Some went (and) some remained.

When used as a noun *ba'zi* takes *az* rather than the *ezafe*, e.g.

بعضی از شما *ba'zi az شما*, some of you.

بعضی از آنها *ba'zi az آنها*, some of them.

بعضی از برادران او *ba'zi az baradarane u*, some of his brothers.

In Colloquial Persian the plural termination *ha* is often added to *ba'zi* when it is used as a noun, e.g.

بعضیها آنجا هستند *ba'ziha anja hastand*, Some are there.

(f) *barxi* 'some' is used in the same way as *ba'zi* above, but it does not take the plural termination *ha*.

(g) *andak* means 'a little, few'. It usually precedes the word it qualifies, e.g.

اندک فرصت بمن بدهید *andak forsat be man bedehid*, Give me a little (short) respite.

It can be strengthened by the addition of the Indefinite *i*, e.g.

اندکی فکر کرد *andaki fekr kard*, He thought a little.

(h) *bas* means 'many a'. It precedes the noun it qualifies, which is put in the singular, e.g.

بس جان بلب آمد *bas jan be lab amad*, Many a soul has passed away.

The Indefinite *i* is added to *bas* to mean 'many a'. The following noun is put in the plural, e.g.

بسی مردم	<i>basi mardom</i>	} many people.
بسی اشخاص	<i>basi asxas</i>	

*basi* is also used to mean 'a long while'.

(i) The Indefinite *i* is added to *besyar* to mean 'many'. It is used as a noun and followed by *az*, e.g.

بسیاری از مردم میگویند *besyari az mardom miguyand*, Many people say.

(j) *yak xorde* means 'a little', e.g.

یک خرد آب بمن بدهید *yak xorde ab be man bedehid*, Give me a little water.

(k) *joz'i* (from *joz* 'part, portion') also means 'a little', e.g.

جزئی کسالت دارد *joz'i kesalat darad*, He is slightly indisposed.



## VOCABULARY

شمال	<i>femal, famal</i> , north (subs.).	حساب	<i>hesab</i> , account, bill.
جنوب	<i>jonub</i> , south (subs.).	بانک	<i>bank</i> , bank.
مغرب	<i>mayreb</i> , west (subs.).	نشانی	<i>nesani</i> , address.
مشرق	<i>masreq</i> , east (subs.).	دفتر	<i>daftar</i> , office; exercise book.
عید	<i>id</i> , festival, feast-day; عید گرفتن <i>id gereftan</i> , to celebrate a festival.	درد	<i>dard</i> , pain; خوردن <i>be dard xordan</i> , to be useful; نمیخورد <i>be darde man namixorad</i> , it is no use to me.
علم	<i>elm</i> , knowledge.	ملایم	<i>molayem</i> , soft.
عیب	<i>ēib</i> , fault.	معتدل	<i>mo'tadel</i> , moderate.
هنر	<i>honar</i> , skill; knowledge.	تاریک	<i>tarik</i> , dark.
فائده	<i>fa'ede</i> , benefit.	تاریکی	<i>tariki</i> , darkness.
اندیشه	<i>andise</i> , thought.	روشن	<i>rōushan</i> , light, clear.
فرق	<i>farq</i> , difference; فرق کردن <i>farq k.</i> , to make a difference.	روشنایی	<i>rōushanai</i> , light, clearness.
نوروز	<i>nōuruz</i> , New Year's day (1st Farvardin, which coincides with 20th, 21st or 22nd March).	ملی	<i>melli</i> , national, popular.
ییلاق	<i>yēilaq</i> , summer quarters, hill station.	منتشر	<i>montaser</i> , published; منتشر کردن <i>montaser k.</i> , to publish.
قشلاق	<i>qeslaq</i> , winter quarters (of a tribe).	دریافت	<i>daryaft</i> , receipt (of something).
مدت	<i>moddat</i> , period (length of time).	مرتب	<i>morattab</i> , orderly, regular.
جان	<i>jan</i> , soul.	تحويل	<i>tahvil</i> , handing over, transfer; تحويل کردن <i>tahvil k.</i> , to hand over.
جنگ	<i>jang</i> , war.	کامل	<i>kamel</i> , complete, full, perfect.
صلح	<i>solh</i> , peace.	اتفاق	<i>ettefaq</i> , happening; اتفاق افتادن <i>ettefaq oftadan</i> , to happen, take place.
ریال	<i>rial</i> , a unit of currency.		
شماره	<i>somare</i> , number.		
مردم	<i>mardom</i> , people.		
روزنامه	<i>ruzname</i> , newspaper.		
مبلغ	<i>mablay</i> , sum (of money).		



وزیدن	<i>vazidan</i> to blow (wind, etc.).	سیاست	<i>siasat</i> , policy; politics; diplomacy.
مهربان	<i>mehraban</i> , kind.	سیاستمدار	<i>siasatmadar</i> , statesman.
مهربانی	<i>mehrabani</i> , kindness.	سبک	<i>sabk</i> , style.
فراموش کردن	<i>faramuf kardan</i> , to forget.	زیان	<i>zian</i> , loss, injury; زیان <i>zian didan</i> , to suffer loss.
معلوم	<i>ma'lum</i> , evident, known.	نصیحت	<i>nasihat</i> } advice.
ناقص	<i>nages</i> , defective.	اندرز	<i>andarz</i> }
پشیمان	<i>pasiman</i> , regretful.	خیر	<i>xeir</i> , good (noun); خیر <i>xeirxah</i> , well-wisher.
آخر	<i>axer</i> , end; last; finally.	وصول	<i>vosul</i> , arrival, arriving.
اختیار	<i>exteyar</i> , freedom of choice.	عقل	<i>aql</i> , reason, intelligence.
حرف	<i>harf</i> , word, speech.	مطرح	<i>matrah kardan</i> , to bring up, discuss, debate.
عمل	<i>amal</i> , action, practice.	کردن	موضوع <i>mouzu'</i> , subject, matter.
مایل بودن	<i>mayel budan</i> , to desire, be inclined (to).	موضوع	حذر بودن <i>bar hazar b.</i> , to be beware.
فرستادن (فرست)	<i>ferestadan</i> ( <i>ferest</i> ), to send.	مراجعت	<i>moraje'at</i> , return; مراجعت کردن <i>moraje'at k.</i> , to return.
اعتماد	<i>e'temad</i> , confidence; reliance (on).	آموزختن	<i>amuxtan</i> ( <i>amuḡ</i> ), to learn; teach.
انسان	<i>ensan</i> , mankind, man (used generically).	(آموز)	پذیرفتن <i>paẓiroftan</i> ( <i>paẓir</i> ), to accept; to entertain.
تجربه	<i>tajrebe</i> , experience.	پذیرفتن	عاید گردیدن <i>ayed gardidan</i> , to accrue.
حسن	<i>hosn</i> , beauty, goodness; <i>hosne ẓann</i> , good-will.	(پذیر)	کسالت <i>kesalat</i> , indisposition.
حل	<i>hall</i> , solving, solution.	عاید گردیدن	
مسئله	<i>mas'ale</i> , problem (pl. <i>masa'el</i> ).	کسالت	
حیوان	<i>heivan</i> , animal (pl. <i>heivanat</i> ). <sup>1</sup>		

<sup>1</sup> This is an Arabic sound feminine plural (see Part II, Lesson XIX).

## EXERCISE 15

آن کتابی را که دیروز خریدید بمن نشان بدهید — پسری که بمنزل ما آمد برادر آن دختر است — هرکسی که میخواهد بیاید باید زود بیاید — بچه‌هایی که همراه او بودند کوچک بودند — آنچه را که گفته شد شنید — عید نوروز که در اول بهار اتفاق می‌افتد بزرگترین عید ملی ایران است — بعضی روزها در تاهستان هوا بسیار گرم میشود — بهار که میشود بیشتر مردم بیلاق می‌روند — کسانی که مایل بدریافت مرتب روزنامه باشند میتوانند مبلغ يك صد و هشتاد ریال برای مدت يك سال و يك صد ریال برای شش ماه بحساب روزنامه ببانك ملی تحویل کنند و نشانی کامل خود را بدفتر روزنامه بنویسند تا هر روزه يك شماره مرتب فرستاده شود — هر که عیب دیگران با تو گوید از او بر حذر باش که عیب ترا نیز بدیگران گوید — تا توانید علم و هنر آموزید که فائده آن بشما عاید گردد — بسیار فرق باشد از حرف تا عمل — تا مراجعت کنید درسرا حاضر خواهم کرد — چه بگوید چه نگوید این کار را خواهم کرد — چه کردید که اینگونه پشیمان شدید — اندرز خیرخواهان را بپذیرید چه هر که نصیحت نشنود زیان بیند

## EXERCISE 16

1. This is the man who was here yesterday. 2. He waited for the man whom I had seen in the garden. 3. Perhaps the boy who was in the garden opened the door so that his sister might go in. 4. Last night it was dark when I returned home. 5. He could not come because he was ill. 6. The boy cannot come until his father returns. 7. Notwithstanding the fact that we went early it was dark by the time that we arrived at the town. 8. He thought for a little and then answered. 9. When we arrived everyone (all) had gone. 10. You are so late I feared you had forgotten. 11. Write the letter before you go. 12. I did not stay long (much) after you went home. 13. There is no point in your coming unless you want to come (it has no benefit that you should come unless...). 14. Whenever I go there I want to stay (there).

\* آنچه *ance* cannot be divided by *ra*. If *ra* is used *ke* must usually be added.

\* See Lesson XIII, para. 10 for the use of the General Present.

## EXERCISE 17

1. I saw him yesterday after I had seen you. 2. As soon as it rained we returned. 3. I wanted to buy the rest of the books. 4. At (the time of the) New Year, which is the biggest festival of the year in Persia, the people go to see each other and celebrate the holiday for at least five days. 5. If you wish to receive the newspaper regularly you must send 250 rials to the office of the newspaper. 6. If you rely upon their good-will you will be disappointed. 7. If you are unable to come it does not matter. 8. If I knew the solution of this problem I would tell you. 9. He feared that his mother was ill. 10. If you go to Tehran write a letter to me. 11. If he has not gone I will tell him. 12. He forgot to tell you. 13. I should like to come with you to Persia, because I have never been there. 14. In my opinion, it would be better if we discussed the matter now. 15. Whether you go or not makes no difference. 16. This book will be useful to you.

## LESSON IX

## Compound Verbs

1. Compound verbs are formed by a simple verb combined with a noun, adjective, adverb or prepositional phrase. The following simple verbs are commonly used to form compounds: کردن (کن) *kardan* (kon) 'to do, make', نمودن (نما) *namudan* (nama) 'to show', داشتن (دار) *daftan* (dar) 'to have, possess', دادن (ده) *dadan* (deh) 'to give', زدن (زن) *zadan* (zan) 'to strike', شدن (شو) *sodan* (sav-, fou) 'to become', گشتن (گرد) *gaftan* (gard) 'to become', خوردن *xordan* 'to eat', آمدن (آ) *amadan* (a) 'to come', کشیدن *kashidan* 'to pull, draw', افتادن (افت) *oftadan* (oft) 'to fall', گرفتن (گیر) *gereftan* (gir) 'to take', یافتن (یاب) *yافتan* (yab) 'to find' and بردن (بر) *bordan* (bar) 'to take, carry'.

*sodan* and *gaftan*, while interchangeable when used to form the Passive Voice (see Lesson VI, para. 4), are not in all cases interchangeable when used to form compound verbs. *namudan* can usually be substituted for کردن *kardan*.

(a) Compound verbs formed by a simple verb<sup>1</sup> and a noun, e.g. گوش کردن (دادن) *gush kardan* (dadan), to listen.

<sup>1</sup> For the Present Stems of Irregular Verbs see Appendix L

گردش کردن	<i>gardef kardan</i> , to go for a walk.
دست دادن	<i>dast dadan</i> , to shake hands.
چانه زدن	<i>cane zadan</i> , to bargain (over a price, etc.).
آتش زدن	<i>atef zadan</i> , to set fire to.
آتش گرفتن	<i>atef gereftan</i> , to catch fire.
آتش کردن	<i>atef kardan</i> , to start (an engine, trans.).
کشتی گرفتن	<i>kofli gereftan</i> , to wrestle.
پاس دادن	<i>pas dadan</i> , to keep watch (sentry-go).
سپری شدن	<i>separi sodan</i> , to disappear, come to an end.
سوگند خوردن	<i>sougand xordan</i> , to swear, take an oath.
زمین خوردن	<i>zamin xordan</i> , to fall down (usually of persons).
سر آمدن	<i>sar amadan</i> , to overflow, boil over; fall due.
بار آمدن	<i>bar amadan</i> , to be trained, brought up.
رنج کشیدن (بردن)	<i>ranj kafidan (bordan)</i> , to suffer, take trouble.
سر کشیدن	<i>sar kafidan</i> , to drink to the dregs; to revolt, turn aside; to oversee.
راه افتادن	<i>rah oftadan</i> , to set out, start (on a journey).
رخت بستن	<i>raxt bastan</i> , to set off on a journey, pack; to die.
یخ بستن	<i>yax bastan</i> , to freeze (intrans.).
نام گذاشتن	<i>nam gozastan</i> , to give a name to (someone).
نماز گذاشتن	<i>namaz gozastan</i> , to perform one's prayers, to pray.

Many verbs are formed with a Verbal Noun and a simple verb such as *کردن kardan*. The tendency in Modern Persian is to use such compounds rather than the simple verb, e.g.

وادر کردن *vadar k.* 'to persuade, oblige' rather than داشتن *va dastan*.

کوشش کردن *kufesf kardan*, 'to try, strive' rather than کوشیدن *kufidan*.

(b) Compound verbs formed by a simple verb and an adjective, e.g.

باز کردن *baz kardan*, to open.

پیدا کردن *pēida kardan*, to find.

- جوش آمدن *juf amadan*, to boil (intrans.).  
 پسند آمدن *pasand amadan*, to be agreeable.  
 دور افتادن *dur oftadan*, to be separated.  
 بلند کردن *boland kardan*, to raise, lift; to steal (colloq.).

(c) Compound verbs formed by a simple verb and a preposition or adverb equivalent:

باز *baṣ*, again, back, e.g.

باز آمدن *baṣ amadan*, to come again.

باز داشتن *baṣ daftan*, to restrain, intern, detain.

وا *va* (used only in compounds), back, again, e.g.

وا داشتن *va daftan*, to restrain; persuade, oblige (someone to do something).

وا زدن *va ṣadan*, to reject, refuse.

وا گذاشتن *va goṣaftan*, to leave, abandon; cede, make over.

بر *bar*, on, up, off, e.g.

بر آمدن *bar amadan*, to be accomplished; to rise, swell.

بر آوردن *bar avardan*, to fulfil, accomplish, estimate.

بر آشفتن *bar afoftan*, to disturb, agitate.

بر افراشتن *bar afraftan*, to raise up.

بر انداختن *bar andaxtan*, to overthrow.

بر انگیزختن *bar angixtan*, to stir up, excite.

بر خاستن *bar xastan*, to rise, get up.

بر خوردن (به) *bar xordan (be)*, to meet (fortuitously); to offend.

بر داشتن *bar daftan*, to take up, off, remove; *بر داشتن کلاه kolah*  
*bar daftan*, to swindle; *بر داشتن محصول mahsul bar*  
*daftan*, to collect the crops, harvest.

بر کندن *bar kandan*, to take off (clothes); to uproot.

بر گزیدن *bar goṣidan*, to choose, select.

بر گشتن *bar gaftan*, to return.

ور *var*, away, off, up (used only in compounds), e.g.

ور آمدن *var amadan*, to rise (bread, etc.).

ور رفتن *var raftan*, to fiddle, fidget.



پیش *pīš*, before, forward, e.g.

پیش آمدن *pīš amadan*, to occur, happen.

پیش افتادن *pīš oftadan*, to come to the fore, take the lead.

پیش کشیدن *pīš kasidan*, to bring forward.

پیش بردن *pīš bordan*, to win, gain the upper hand.

در *dar*, in; also conveys a sense of completion. E.g.

در آمدن *dar amadan*, to come out (in Modern Persian); to go in, to come out (in Classical Persian).

در آموختن *dar amuxtan*, to learn thoroughly.

در آوردن *dar avardan*, to bring in, out, take out; to learn.

در رسیدن *dar rasidan*, to overtake, come upon.

در رفتن *dar raftan*, to flee, slip away; to go off (a gun, etc.).

در گذشتن *dar gozāstan*, to die; to pass over, forgive.

در گرفتن *dar gereftan*, to catch (a fire, etc.); to 'catch on'.

در ماندن *dar mandan*, to become helpless, distressed, destitute; to be tired out.

در کردن *dar kardan*, to let off (a gun, etc.).

فرا *fara*, behind, back, again; the addition of فرا *fara* makes the verb emphatic.<sup>1</sup> E.g.

فرا آمدن *fara amadan*, to come.

فرا رفتن *fara raftan*, to go.

فرا افکندن *fara afkandan*, to throw.

فرا گرفتن *fara gereftan*, to learn (well).

فرو *foru*, فرود *forud* down; فرو *foru* is also used to make the verb emphatic. E.g.

فرو آمدن *forud amadan*, to alight, come down.

فرو بردن *foru bordan*, to swallow; to immerse.

<sup>1</sup> فرا *fara* is used to form compound verbs in Classical rather than Modern Persian. فراز *faraṣ*, up, again, under, back, is similarly used in Classical Persian to emphasize the verb, e.g.

فراز آمدن *faraṣ amadan*, to approach, enter.

فراز دادن *faraṣ dadan*, to give back.

فراز آوردن *faraṣ avardan*, to obtain.



فرو رفتن	<i>foru raftan</i>	} to sink, go under.
فرو شدن	<i>foru sodan</i>	
فرو نشستن	<i>foru nefastan</i> ,	to subside (a rebellion, etc.); to sit down.
فرو ایستادن	<i>foru istadan</i> ,	to stop (rain, etc.).

(d) Compound verbs formed by a simple verb and a prepositional phrase, e.g.

بجا آوردن	<i>be ja avardan</i> ,	to perform, accomplish.
در قصد بر آمدن	<i>dar sadad bar amadan</i> ,	to intend (to do something).
بکار بردن	<i>be kar bordan</i> ,	to make use of.
بسر بردن	<i>be sar bordan</i> ,	to spend, pass (time).
بسر آمدن	<i>be sar amadan</i> ,	to fall due.
از دست دادن	<i>az dast dadan</i> ,	to give up, lose.
از بین رفتن	<i>az bein raftan</i> ,	to disappear, be lost.
سر سر گذاشتن	<i>sar be sar gozastan</i> ,	to tease.
بشمار رفتن	<i>be somar raftan</i> ,	to be considered, reckoned as.
در بر گرفتن	<i>dar bar gereftan</i> ,	to embrace.
در میان نهادن	<i>dar mian nehadan</i> ,	to lay before (someone, something), discuss.

(e) Compound verbs formed by a simple verb and the present stem or some part of another verb, e.g.

گیر کردن	<i>gir kardan</i> ,	to get stuck.
گیر آوردن	<i>gir avardan</i> ,	to get, obtain (possession of something).
نیست و نابود کردن	<i>nist o nabud kardan</i> ,	to destroy utterly.

2. Compound verbs are also formed by a simple verb combined with an Arabic participle, noun or adjective:<sup>1</sup>

(a) With an Arabic Noun, e.g.

فکر کردن	<i>fekr kardan</i> ,	to think.
حرکت کردن	<i>harakat kardan</i> ,	to set out, start.
صبر کردن	<i>sabr kardan</i> ,	to wait, have patience.

<sup>1</sup> For Arabic forms see Part II.

قناعت کردن	<i>qana'at kardan</i> , to be contented, satisfied (with), make do (with).
تعلیم کردن	<i>ta'lim kardan</i> , to teach.
مطالعه کردن	<i>motale'e kardan</i> , to study, read.
غارت کردن	<i>yarat kardan</i> , to plunder.
تعجب کردن	<i>ta'ajjob kardan</i> , to be surprised.
التفات کردن	<i>eltefat kardan</i> , to pay attention.
دوام کردن	<i>davam kardan</i> , to be durable.
نقش بستن	<i>naqf bastan</i> , to stamp (cloth, etc.).
فائده بردن (از)	<i>fa'ede bordan (az)</i> , to benefit (from).
حمله بردن (به)	<i>hamle bordan (be)</i> , to attack.
اتفاق افتادن	<i>ettefaq oftadan</i> , to happen, occur.
ارسال داشتن	<i>ersal daftan</i> , to send.
امکان داشتن	<i>emkan daftan</i> , to be possible.
جرأت داشتن	<i>jor'at daftan</i> , to dare.
شهرت داشتن	<i>sohrat daftan</i> , to be famous.
حرف زدن	<i>harf zadan</i> , to talk.
قدم زدن	<i>qadam zadan</i> , to walk (up and down).
صدا زدن	<i>sada zadan</i> , to call.
طعن زدن	<i>ta'ne zadan</i> , to make insulting insinuations.
شعله زدن	<i>so'le zadan</i> , to be in flames.
نسبت دادن (به)	<i>nesbat dadan (be)</i> , to attribute (to).
خبر کردن (دادن)	<i>xabar kardan (dadan)</i> , to inform, notify.
عذر خواستن	<i>oẓr xastan</i> , to ask pardon.
مصلحت دیدن	<i>maslahat didan</i> , to consider expedient.
طول کشیدن	<i>tul kasidan</i> , to last (of time).
انس گرفتن	<i>ons gereftan</i> , to become fond of.
قرار گرفتن	<i>qarar gereftan</i> , to become established, settled; to be calmed, consoled.
تصمیم گرفتن	<i>tasmim gereftan</i> , to decide.
عیب گرفتن	<i>ēib gereftan</i> , to find fault.
تغافل ورزیدن	<i>tayafol varzidan</i> , to show neglect.
وفات یافتن	<i>vafat yafstan</i> , to die.

تأسف خوردن *ta'asof xordan*, to regret.

سفره انداختن *sofre andaxtan*, to lay the table.

ادامه پیدا کردن *edame pēda kardan*, to continue (intrans.).

(b) With an Arabic Participle, e.g.

منکوب کردن *mankub kardan*, to conquer.

مغلوب کردن *maylub kardan*, to defeat.

منصرف کردن *monsaref kardan*, to dissuade.

متحیر کردن *motahāiyer kardan*, to surprise, astonish.

غالب آمدن (بر) *γaleb amadan (bar)*, to conquer.

(c) With an Arabic Adjective, e.g.

اسیر گرفتن (کردن) *asir gereftan (kardan)*, to take prisoner.

مریض شدن *mariz sodan*, to be, become ill.

سوار کردن *savar kardan*, to take on board, to put on a horse, etc.

(d) With an Arabic Noun combined with a preposition, e.g.

باتمام رساندن *be etmam rasandan*, to finish, bring to an end.

بوجود آوردن *be vojūd avardan*, to bring into existence.

بخطر آوردن *be xater avardan*, to bring to mind, recall.

بغارت بردن *be γarat bordan*, to carry off as plunder.

بهدر رفتن *be hadar raftan*, to be wasted, go to waste.

3. Compound verbs, with certain exceptions, form their passive in the usual way with شدن *sodan*, e.g.

بر انداخته شدن *bar andaxte sodan*, to be overthrown.

بر گزیده شدن *bar gozide sodan*, to be chosen.

(a) If a compound verb formed with کردن *kardan* is transitive شدن *sodan* replaces کردن in the Passive Voice, e.g.

اعلام کردن *e'lam kardan*, to announce.

اعلام شدن *e'lam sodan*, to be announced.

راضی کردن *razi kardan*, to satisfy, secure the agreement of (someone).

راضی شدن *razi sodan*, to be satisfied.

اسیر کردن *asir kardan*, to take prisoner.

اسیر شدن *asir sodan*, to be taken prisoner.

(b) Some compound verbs formed with **زدن** *zadan* change this into **خوردن** *xordan* in the Passive Voice, e.g.

**گول زدن** *gul zadan*, to deceive.

**گول خوردن** *gul xordan*, to be deceived.

**بهم زدن** *be ham zadan*, to disturb, break up, dissolve (a meeting, etc.).

**بهم خوردن** *be ham xordan*, to be broken up, dissolved.

**مجلس بهم خورد** *majles be ham xord*, The meeting (assembly) broke up.

Note also the colloquial phrase (used only of persons)

**میانسان بهم خورد** *mianesan be ham xord*, Relations between them were broken off, they quarrelled.

(c) Some compound verbs formed with **دادن** *dadan* also change this into **خوردن** *xordan* in the Passive Voice, e.g.

**شکست دادن** *sekast dadan*, to defeat.

**شکست خوردن** *sekast xordan*, to be defeated.

(d) Some compound verbs formed with **دادن** *dadan* change this into **یافتن** *yafstan* in the Passive Voice, e.g.

**پرورش دادن** *parvaref dadan*, to educate, bring up.

**پرورش یافتن** *parvaref yafstan*, to be educated.

**انجام دادن** *anjam dadan*, to accomplish.

**انجام یافتن** *anjam yafstan*, to be accomplished.

(e) **ارسال داشتن** *ersal daftan* 'to send' becomes **ارسال شدن** *ersal sodan* in the Passive Voice.

4. The verbal prefixes are affixed in the normal way to the verbal part of a compound, e.g.

**بر میگردم** *bar migardam*, I will return.

**فکر نمیکنم** *fekr namikonam*, I do not think.

Compound verbs formed with **بر** *bar*, **باز** *baz*, **وا** *va*, **ور** *var* or **در** *dar* and a simple verb omit the verbal prefix *be*, e.g.

**بر گرد** *bar gard*, Return.

5. The Pronominal Suffixes are added to the non-verbal part of the verb, e.g.

- بیرونش کردم *birunef kardam*, I turned him out.  
 بهمش زد *be hamef zad*, He broke it up.  
 خبرشان کرد *xabarefan kard*, He informed them.  
 برش گرداندم *baref gardandam*, I caused him to return, turned him back.

Not only are the Pronominal Suffixes interposed between the verbal and the non-verbal parts of the compound, but, if the compound is formed by a simple verb and a noun or participle, other words and phrases can be so interposed with the *ezafe*, e.g.

جرات این کار را نداشت *jor'ate in karra nadaft*, He did not dare do this (work).

سوار کشتی شد *savare kasli fod*, He went on board the ship.

6. Stress in compound verbs falls:

(a) In the affirmative on the final syllable of the non-verbal part of the compound, e.g.

- پرورش یافت *parva'ref yaft*, He was educated.  
 پیدا میکند *pēi'da mikonad*, He will find.  
 بر میگردیم *'bar migardim*, We shall return.  
 بکار خواهد برد *be 'kar xahad bord*, He will use (it).  
 حرکت کرده است *hara'kat karde ast*, He has set out.  
 راضی شد *ra'zi fod*, He was satisfied.  
 بوجود آورد *be vo'jud avard*, He created.

(b) In the negative on the negative prefix. A secondary stress may also be carried on the final syllable of the non-verbal part of the compound, e.g.

بر نمیگردیم *bar 'namigardim* or *'bar 'namigardim*, We shall not return.

حرکت نکرده است *harakat 'nakarde ast* or *hara'kat 'nakarde ast*, He has not set out.

7. Secondary verbs are in some cases formed from the Present Stem of irregular verbs, e.g.

- کوبیدن *kubidan* 'to pound' from کوفتن *kufstan* (کوب *kub*).  
 تابیدن *tabidan* 'to twist, shine' from تافتن *taftan* (تاب *tab*).

## VOCABULARY

استیلا	<i>estila</i> , conquest.	المحطاط	<i>enhetat</i> , decay, decline.
مغول	<i>moyul</i> , <i>moyol</i> , Mongol.	عجیب	<i>ajib</i> , strange, wonderful.
دوره	<i>doure</i> , period.	قوس	<i>qous</i> , arc.
تاریخ	<i>tarix</i> , history; تاریخی <i>tarixi</i> , historical.	نزولی	<i>nozuli</i> , descending.
امیر تیمور	<i>amir teimur gurakan</i> ,	پیمودن	<i>pēimudan</i> ( <i>pēima</i> ), to
تیمور	Tamerlane.	(پیمای)	measure, tread.
واقعه	<i>vag'e</i> , event, happening (pl. <i>vaqaye'</i> ).	تنزل	<i>tanaẓẓol</i> , decline.
قبل از	<i>qabl az</i> , before.	کمک	<i>komak</i> , help; کمک کردن <i>komak k.</i> , to help.
صفویه	<i>safaviye</i> , the Safavid Dy- nasty (which ruled in Persia A.D. 1502- 1736).	ترقی	<i>taraqqi</i> , progress.
صفوی	<i>safavi</i> , Safavid.	بر روی	<i>bar ru(ye)</i> , on.
نوبه	<i>nōube</i> , turn.	گذشته از	<i>goẓasfe az</i> , apart from.
باعث	<i>ba'es</i> , cause.	خرافات	<i>xorafat</i> , superstition(s).
قتل	<i>qatl</i> , murder, killing.	وهم	<i>vahm</i> , vanity, fancy (pl. <i>ōuham</i> ).
غارت	<i>yarat</i> , plunder.	ترك	<i>tork</i> , Turk; Turkish (adj.).
خونریزی	<i>xunriẓi</i> , bloodshed.	نتیجه	<i>natiye</i> , result.
خرابی	<i>xarabi</i> , ruin, devastation.	تعصب	<i>ta'assob</i> , fanaticism.
بیشمار	<i>bisomar</i> , innumerable.	جاهلانه	<i>jahelane</i> , ignorant.
کشور	<i>kesvar</i> , country.	مرکز	<i>markaz</i> , centre.
اسلامی	<i>eslami</i> , Islamic.	تمدن	<i>tamaddon</i> , civilization.
عموماً	<i>omuman</i> , in general.	اروپا	<i>orupa</i> , Europe.
خصوصاً	<i>xosusan</i> , in particular.	غربی	<i>yarbi</i> , western.
حمله	<i>hamle</i> , attack (pl. <i>hamalat</i> ).	امریکا	<i>amrika</i> , America.
صدمه	<i>sadame</i> , injury, blow; صدمه دیدن <i>sadame</i> <i>didan</i> , to suffer injury.	مانع	<i>mane'</i> , impediment, ob- stacle (pl. <i>mavane'</i> ).
پرتگاه	<i>partgah</i> , precipice.	داخل	<i>daxel</i> , inner, inside; <i>daxel f.</i> , to enter.
		داخلی	<i>daxeli</i> , internal, interior.

<sup>1</sup> See Part II, Lesson XXI, for the formation of Arabic Adverbs.



ix]

رابطه	<i>rabete</i> , connexion, relation (pl. روابط <i>ravabet</i> ).	مانند	<i>manand</i> , like; it is followed by the noun it governs and takes the <i>ezafe</i> .
خارج	<i>xarej</i> , abroad, outside.		
خارجہ	<i>xareje</i> , abroad, a foreign country.	مملکت	<i>mamalek</i> , pl. of <i>mamlekat</i> , country.
سهولت	<i>sohulat</i> , ease; به سهولت <i>be sohulat</i> , easily, with ease.	قدم	<i>qadam</i> , step; قدم بر داشتن <i>qadam bar daftan</i> , to advance, progress.
اخذ کردن	<i>axz kardan</i> , to take.		

### استیلای مغول در ایران<sup>۱</sup>

دوره دویست ساله تاریخی مغول و استیلای امیر تیمور گورکان و وقایع دیگری که قبل از صفویه در ایران اتفاق افتاد هر یک بنوبه خود باعث قتل و غارت و خونریزی و خرابیهای بیشمار در کشورهای اسلامی عموماً و کشور ایران خصوصاً گردید ایران از همه بیشتر در این حملات صدمه دید و در پرتگاه انحطاط عجیب افتاده<sup>۲</sup> قوس نزول را میپیمود و چیز دیگری که با انحطاط و تنزل ایران کک میکرد و روز بروز درهای ترقیرا بر روی آن میبست گذشته از خرافات و اوهامیکه از استیلای مغول و ترکان نتیجه شده بود تعصب جاهلانه مردم و قرار گرفتن مرکز تمدن در اروپای غربی و امریکا بود و ایران با موانع داخلی که برای روابط با خارج داشت دیگر نمیتوانست از اروپا به سهولت اخذ تمدن کند یا مانند آن ممالک در راه ترقی قدم بر دارد

<sup>۱</sup> اقتباس از تاریخ ایران از مغول تا افشاریه تألیف رضا پازوکی

### EXERCISE 18

1. In winter when it is cold it freezes.
2. Yesterday morning we went for a walk outside the town.
3. What we said offended them.
4. Before you return you must listen to what I have (want) to say.
5. He has not yet come out of his room.
6. It is a long time since he died.
7. This book is attributed to him.
8. He determined to go to Persia.
9. He died twenty years ago.
10. I was reading a book when he came in.
11. He was defeated.
12. The village was plundered.
13. We considered it expedient to go because it was late and we wanted

<sup>۱</sup> For this use of the Past Participle see Lesson XIII, para. 2 (c).

<sup>۲</sup> For this use of the Infinitive see Lesson XIII, para. 1 (a).

to reach home before it got dark. 14. The Mongol invasion, which took place in the thirteenth century, caused much damage to Persia and it was many years before the country recovered from the devastation caused by the Mongols; many centres of learning and civilization were destroyed and thousands of people were killed.

## LESSON X

**Word Formation. Abstract Nouns. Verbal Nouns. Nominal Suffixes. Diminutives. Adjectival Suffixes. Compound Nouns. Compound Adjectives.**

1. Abstract Nouns are formed by the suffix *-i* ی, e.g.

خوبی *xubi*, goodness (from خوب *xub* 'good').

مردی *mardi*, manliness, generosity (from مرد *mard* 'man').

درشتی *dorosti*, thickness (from درشت *dorost* 'thick').

If the Abstract *-i* ی is added to a word ending in *a* or *u*, a *hamze* over a bearer is prefixed to it. This marks the transition from one vowel to another and is not represented in the transcription, e.g.

دانائی *danai*, wisdom (from دانا *dana* 'wise').

خوشروئی *xosfrui*, beauty (from خوشرو *xosfru* 'beautiful').

If the Abstract *-i* ی is added to a word ending in *-e*, the latter is changed into گ *g*, e.g.

خستگی *xastegi*, fatigue (from خسته *xaste* 'tired').

شایستگی *sayestegi*, fitness, worthiness (from شایسته *sayeste* 'worthy fitting').

زندگی *zendegi*, life (from زنده *zende* 'alive').

بچگی *baccegi*, childhood (from بچه *bacce* 'child').

2. The Abstract *-i* ی carries the stress, which distinguishes it from the Indefinite *-i* ی and the Relative *-i* ی.

3. Verbal Nouns are formed by the addition of *-esh* ش, *-ak* اك, or *-e* ه to the Present Stem, e.g.

فرمایش *farmayesh*, command (from فرمودن *farmudan* 'to command').

سوزش *suzesh*, burning (from سوختن *suxtan* 'to burn').

<sup>1</sup> If the present Stem of the verb to which *-esh* ش is added ends in *a* or *u*, a *hamze* is inserted between the final vowel and the suffix ش.

گردش *gardef*, a walk, turn, excursion (from گشتن *gaflan* 'to go for a walk').

کوشش *kusef*, effort (from کوشیدن *kufidan* 'to strive').

پوشاک *pufak*, clothing (from پوشیدن *pufidan* 'to wear').

خوراک *xorak*, food (from خوردن *xordan* 'to eat').

شماره *somare*, number (from شمردن *somordan* 'to count').

خنده *xande*, laugh (from خندیدن *xandidan* 'to laugh').

شپره *fappare*, bat (= شب پره *fab pare* from شب *fab* 'night' and پریدن *paridan* 'to fly, jump, flit').

نالہ *nale*, whine, wail, complaint (from نالیدن *nalidan* 'to whine', etc.).

A Verbal Noun is also formed, but less commonly, in ن -n, e.g.

فرمان *farman*, order (from فرمودن *farmudan* 'to order').

پیمان *peïman*, measure (from پیمودن *peïmudan* 'to measure').

A form in ار -ar which originally expressed 'the agent', is used as a Verbal Noun, e.g.

رفتار *raftar*, conduct (from رفتن *raftan* 'to go').

گفتار *goftar*, speech, talk (from گفتن *goftan* 'to say').

گرفتار *gereftar* (used as an adj.), being overtaken by, suffering from (from گرفتن *gereftan* 'to take').

کردار *kerdar*, action (from کردن *kardan* 'to do' with modification of the stem vowel).

خریدار *xaridar*, purchaser, buyer (from خریدن *xaridan* 'to buy').

In the last example the original force of the suffix has been retained.  
Some verbs do not form verbal nouns.

4. The following suffixes are used to form nouns:

(a) -a and -na added to adjectives, e.g.

گرما *garma*, warmth (from گرم *garm* 'warm').

پهنا *pahna*, width, breadth (from پهن *pahn* 'wide').

تنگنا *tangna*, ravine (from تنگ *tang* 'narrow').

(b) -e added to nouns and numerals, e.g.

نیمه *nime*, half (from نیم *nim* 'half').

کینه *kine*, vengeance (from کین *kin* 'vengeance').

- چشمه *casme*, spring, river-source (from چشم *casim* 'eye').  
 پنجه *panje*, claw (from پنج *panj* 'five').  
 دسته *daste*, handle (from دست *dast* 'hand').  
 دهکده *dehkade*, small village (from ده *deh* 'village' and کد *kad* 'house, household', the latter used only in compounds).  
 آتشکده *atefskade*, fire-temple (from آتش *atef* 'fire' and کد *kad*, see above).

(c) بان *-ban*, وان *-van* 'keeper', e.g.

- باغبان *bayban*, gardener (from باغ *bay* 'garden').  
 دربان *darban*, gate-keeper, door-keeper (from در *dar* 'door').  
 پاسبان *pasban*, policeman, watchman (from پاس *pas* 'watch').  
 شتربان *fotorban* (*fotorvan*), camel-driver (from شتر *fotor* 'camel').

وان *-van* is seldom used in Colloquial Persian.

(d) بد *-bod* 'lord, master', e.g.

- سپهبد *sepahbod*, lieutenant-general (from سپه *sepah* 'army').

(e) کار *-kar*, گار *-gar*, گر *-gar* 'agent' or 'worker in', e.g.

- گناهکار *gonahkar*, sinner (from گناه *gonah* 'sin').  
 خدمتکار *xedmatkar*, servant (from خدمت *xedmat* 'service').  
 آفریدگار *afaridegar*, the Creator (from آفریدن *afaridan* 'to create').  
 یادگار *yadgar*, memorial (from یاد *yad* 'memory').  
 روزگار *ruzgar*, time (from روز *ruz* 'day').  
 آموزگار *amuzgar*, teacher (from آموختن *amuxtan* 'to teach').  
 زرگر *zargar*, goldsmith (from زر *zar* 'gold').  
 آهنگر *ahangar*, ironsmith (from آهن *ahan* 'iron').  
 توانگر *tavangar*, a powerful person (from توانستن *tavanestan* 'to be able').  
 دادگر *dadgar*, a just person (from داد *dad* 'justice').

(f) دان *-dan* 'receptacle', e.g.

- قلمدان *qalamdan*, pencease (from قلم *qalam* 'pen').  
 قنددان *qanddan*, sugar-bowl (from قند *qand* 'lump sugar').

(g) -*estan*, -*stan* 'place of', e.g.

هندوستان *hendustan*, India (from هندو *hendu* 'Hindu').

گلستان *golestan*, rose-garden (from گل *gol* 'rose, flower').

(h) -*lax*, -*sar*, -*zar*, -*bar*, -*fan* 'place abounding in', e.g.

سنگلاخ *sanglax*  
سنگسار *sangsar* } stony place (from سنگ *sang* 'stone').

گلزار *golzar*  
گلشن *golshan* } flower-bed (from گل *gol* 'flower, rose').

رودبار *rudbar*, place abounding in rivers or streams (from رود *rud* 'river, stream').

کارزار *karzar*, battle, battlefield (from کار *kar* in its obsolete meaning of 'army' or 'group of people moving about').

مرغزار *maryzar*, water-meadow (from مرغ *mary* 'a kind of grass').

چمنزار *camanzar*, meadow (from چمن *caman* 'turf').

(i) -*an*<sup>1</sup>

(1) names of places, e.g.

توران *turan*, Turania (from تور *Tur*).

بیابان *biaban*, desert (from بی آب *bi ab* 'without water').

(2) patronymics, e.g.

بابکان *babakan*, son of Babak.

(j) -*gan* 'origin, relation, similarity', e.g.

گروگان *gerougan*, hostage (from گرو *gerou* 'pledge').

(k) -*ci*, -*ji* 'agent', e.g.

درشکهچی *dorofkeci*, cabman (from درشکه *dorofke* 'cab').

This suffix is derived from Turkish.

(l) -*abad* 'place of abode', used in place-names, e.g.

خرمآباد *xorramabad*, Khorramabad (from خرم *xorram* 'happiness, gladness').

اسدآباد *asadabad*, Asadabad (from اسد *asad* 'lion').

<sup>1</sup> If the word to which -*an* is added ends in ا *a* or و *u* a ی *y* is inserted between the final vowel and the suffix.



5. Diminutives are formed by the addition of one of the following suffixes: ك -ak, ة -e, كه -eke, چه -ce, یچه -ice or و -u.

The diminutive suffixes when applied to rational beings denote also affection or contempt, e.g.

دخترک *doxtarak* } little girl.  
دختره *doxtare* }

مردكه *mardeke*, little man, manikin.

پسرو *pesaru*, little boy.

یارو *yaru*, fellow (used in a derogatory sense from یار *yar* 'helper, friend').

باغچه *bayce*, little garden.

دریچه *darice*, little door.

Less commonly used are the diminutive suffixes یجه -ije, یزه -ize, and یژه -ize.

6. There are a variety of adjectival suffixes. Among them are:

(a) ا -a, added to the Present Stem of verbs, used to form verbal adjectives, e.g.

دانا *dana*, wise (from دانستن *danestan* 'to know').

توانا *tavana*, powerful (from توانستن *tavanestan* 'to be able').

زیبا *ziba*, comely (from the obsolete verb زیبیدن *zibidan* 'to be comely').

(b) مند -mand, 'possessed of', e.g.

خردمند *xeradmand*, wise (from خرد *xerad* 'wisdom').

ثروتمند *servatmand*, rich (from ثروت *servat* 'wealth').

گله‌مند *gelemand*, complaining (from گله *gele* 'complaint').

(c) ور -var, اور -avar 'characterized by', e.g.

شعله‌ور *fo'levar*, blazing, flaming (from شعله *fo'le* 'flame').

نامور *namvar*, famous, illustrious (from نام *nam* 'name').

دلاور *delavar*, courageous (from دل *del* 'heart, stomach').

The form جانور *janevar*, originally adjectival meaning 'having a soul' (جان *jan*), is now used as a noun meaning 'animal'.



بزرگوار. *bozorgvar*, great, worthy of a great man (from بزرگ *bozorg* 'great').

فیلسا *filṣa* } like an elephant (from فیل *fil* 'elephant').  
 فیل آسا *filasa*

يَكسان *yaksan*, equal, like (from يَك *yak* 'one').

**دیرینه** *dirine*, ancient (from **دیر** *dir* 'late').

آخرين *axerin*, last (from آخر *axer* 'last').

**دردناک** *dardnak*, painful (from درد *dard* 'pain').

<sup>2</sup> پشمی *pasmi* is more commonly used to mean 'woollen'.

(i) یار *-yar*, e.g.

هوشیار *hufyar*, intelligent (from هوش *huf* 'intelligence').

بختیار *baxtyar*, fortunate (from بخت *baxt* 'fortune, luck').

(j) ی *-i* 'belonging to', e.g.

دهاتی *dehati*, belonging to the country, a countryman (from دهات *dehat* 'country').

شهری *fahri*, belonging to the town, townsman (from شهر *fahr* 'town').

شیرازی *firazi*, belonging to Shiraz, a native of Shiraz.

If this ی *-i* is added to certain Persian words ending in the 'silent' *h*, the latter is changed into گ, e.g.

خانگی *xanegi*, belonging to the house (from خانه *xane* 'house').

But

سرمه *sormei*, dark blue (from سرمه *sorme* 'collyrium').

The adjectival ی *-i* carries the stress like the Abstract ی *-i* (see para. 2 above) and is thereby distinguished from the Indefinite ی *-i* and the Relative ی *-i*.

The Arabic termination <sup>ی</sup>ی *-iyon*, which forms Relative Adjectives (see Part II, Lesson XVI, para. 18), becomes ی *-i* in Persian, e.g.

مصری *mesri*, Egyptian, an Egyptian (from مصر *mesr* 'Egypt').

(k) • *-e*, added to compounds, e.g.

چکاره *ce kare*, belonging to what profession.

7. Compound nouns are formed in a variety of ways, e.g.

(a) By a qualifying noun with a noun, e.g.

مهمانخانه *mehmanxane*, hotel (مهمان *mehman* 'guest'; خانه *xane* 'house').

سربازخانه *sarbazxane*, barracks (سرباز *sarbaz* 'soldier'; خانه *xane* 'house').

پالایشگاه *palayefgah*, refinery (پالایش *palayef* 'refining'; گاه *gah* 'place').

(b) By two nouns placed in apposition, e.g.

پدر زن *pedarzan*, father-in-law (of the husband) (پدر *pedar* 'father'; زن *zan* 'woman, wife').

دختر عمو *doxtaramu*, cousin (daughter of a paternal uncle)  
(*doxtar* 'girl, daughter'; *amu* 'paternal  
uncle').

صاحب خانه *sahebxane*, landlord, owner or master of the house  
(*saheb* 'master, owner'; *xane* 'house').

میراب *mirab*, an official in charge of the distribution of  
water (*mir* a title; *ab* 'water').

(c) By two nouns with the *ezafe*, e.g.

تخت خواب *taxte xab*, bed (*taxt* 'wooden platform or  
seat' *xab*, 'sleep').

(d) By two nouns joined by *و* 'and',<sup>1</sup> e.g.

آب و هوا *ab o hava*, climate (*ab* 'water'; *hava* 'air').

(e) By a noun and an adjective, e.g.

نوروز *nouruz*, New Year (*nou* new; *ruz* 'day').

(f) By a noun and the Present Stem of a verb, e.g.

سرباز *sarbaz* soldier (*sar* 'head'; *baxtan* 'to lose').

پیغامبر *peiyambar*, messenger (*peiyam* 'message'; *bordan*  
'to carry').

(g) By the Short Infinitive of two verbs united by *و* 'and',<sup>1</sup> e.g.

آمد و شد *amado sod*, traffic, coming and going (*amadan*  
'to come'; *sodan* in its obsolete meaning  
'to go').

(h) By the Present Stem and Short Infinitive of a verb with or  
without *و* 'and', e.g.

گفتگو *gofitogu*, *goftegu*, or گفت و گو *gofitogu*, conversation, dis-  
cussion (from گفتن *gofstan* 'to say').

جستجو *jostoju*, *josteju*, or جست و جو *jostoju*, search, seeking (from  
*jostan* 'to seek').

(i) By the Present Stem of two verbs united by *و* 'and', e.g.

گیرودار *girodar*, struggle (*gereftan* 'to take'; داشتن  
*daftan* 'to have, hold').

<sup>1</sup> See above, p. 38, footnote 2, for this *و*.

(j) By a noun and a Past Participle, e.g.

شاهزاده *fahzade*, prince (شاه *fah* 'king'; زائیدن *zaidan* 'to give birth to'; زاده being a contracted form of زائیده).

(k) By a word used as an adverb and the Present Stem of a verb, e.g.

پیشکش *pisfkaş*, present (from an inferior to a superior) (پیش *piş* 'forward'; کشیدن *kafidan* 'to pull, draw').

پس انداز *pasandaz*, savings (پس *pas* 'behind'; انداختن *andaxtan* 'to throw').

(l) By an adjective and the Present Stem of a verb, e.g.

نو آموز *nouamuş*, beginner (نو *nou* 'new'; آموختن *amuxtan* 'to learn, teach').

(m) By two nouns united by a preposition, e.g.

اعتماد بنفس *e'temad be nafs*, self-reliance (اعتماد *e'temad* 'reliance'; نفس *nafs* 'self').

The plural of compound nouns is formed by adding the plural termination to the last part of the compound, e.g.

مهمانخانه‌ها *mehmanxaneha*, hotels.

8. Compound adjectives are formed by

(a) Two nouns in juxtaposition, e.g.

سنگدل *sangdel*, stony-hearted (سنگ *sang* 'stone'; دل *del*, 'heart, stomach').

(b) An adjective and a noun, e.g.

خوش اخلاق *xofaxlaq*, good-natured (خوش *xof* 'pleasant, happy'; اخلاق *axlaq* 'morals, ethics, character').

بزرگمنش *bozorgmanef*, magnanimous (بزرگ *bozorg* 'big'; the obsolete word منش *manef* 'thinking').

(c) A noun and the Present Stem of a verb, e.g.

سرافراز *sarafraz*, exalted, honoured (سر *sar* 'head'; افراشتن *afraftan* 'to raise, exalt').

کامیاب *kamyab*, successful, prosperous (کام *kam* 'desire'; یافتن *yafitan* 'to obtain').

(d) A noun and a Past Participle, e.g.

جهان دیده *jahandide*, experienced, widely travelled (جهان *jahan* 'world'; دیدن *didan* 'to see').

(e) An adjective and the Present Stem of a verb, e.g.

تیزرو *tiẓrōu*, fleet (of foot), speedy (تیز *tiẓ* 'sharp, quick'; رفتن *raftan* 'to go').

(f) A noun and a preposition, e.g.

با صفا *basafa*, pleasant, agreeable (با *ba* 'with'; صفا *safa* 'purity').

بی صفا *bisafa*, unpleasant, disagreeable (بی *bi* 'without').

با فهم *bafahm*, intelligent (فهم *fahm* 'understanding').

بی فهم *bifahm*, unintelligent, stupid.

بی کس *bikas*, friendless, forlorn (کس *kas* 'person'; بی *bi* 'without').

زبردست *ẓabardast*, skilful, quick, able (دست *dast* 'hand'; زبر *ẓabar* 'above').

برقرار *bar qarar*, settled, fixed, established (بر *bar* 'on'; قرار *qarar* 'settling, establishing').

خانه بدوش *xane be duf*, nomadic (خانه *xane* 'house'; دوش *duf* 'shoulder, back').

(g) Two nouns united by *a*, e.g.

برابر *barabar*, equal, opposite (بر *bar* 'breast').

9. Compound Adjectives form their comparative by the addition of *-tar* or with *بیشتر* *bishtar*, e.g.

$$\left. \begin{array}{l} \text{با صفا تر} \quad \text{basafatar} \\ \text{بیشتر با صفا} \quad \text{bishtar basafa} \end{array} \right\} \text{pleasanter.}$$

The superlative is formed in the usual way by the addition of *ترین* *-tarin*, e.g.

با صفا ترین *basafatarin*, pleasantest.

Forms compounded with *بی* *bi-* do not logically admit of a comparative or superlative.

10. The particle هم *ham* 'like' is used to form compound nouns and adjectives, e.g.

همشهری *hamfahri*, fellow-townsmen.

هماهنگ *hamahang*, harmonious (آهنگ *ahang* 'melody').

همعقیده *hamaqide*, having the same opinion (عقیده *aqide* 'opinion, belief').

11. Adjectival compounds are formed with کم *kam* 'little, less', e.g.

کم بضاعت *kambazat*, of little wealth (بضاعت *bazat* 'merchandise, goods').

کم زور *kamzur*, weak (زور *zur* 'power, strength').

12. The negative particle نا *-na* is used to form compound adjectives and nouns, e.g.

نادان *nadan*, ignorant }  
نادانی *nadani*, ignorance } (دانستن *danestan* 'to know').

ناهموار *nahamvar*, uneven (هموار *hamvar* 'even').

حق ناشناس *haqqnasenas*, ungrateful (حق *haqq* 'right'; شناختن *senaxtan* 'to know, recognize').

ناکس *nakas*, an ignoble, mean person (کس *kas* 'person').

نامرد *namard*, an ignoble, mean person (مرد *mard* 'man').

تغییر ناپذیر *tayyirnapazir*, unchangeable (تغییر *tayyir* 'change'; پذیرفتن *paziroftan* 'to accept').

نارو *narou*, treacherous (of a person) (رفتن *raftan* 'to go').

The Imperative affirmative followed by the imperative negative is also used to form compounds, e.g.

کشمکش *kesmakef*, struggle (کشیدن *kasidan* 'to pull').

13. The particle غیر *yeir* 'other' ('un-') is used to form compounds. It takes the *ezafe*, e.g.

غیر رسمی *yeire rasmi*, unofficial (رسمی *rasmi* 'official').

غیر قابل تحمل *yeire qabele tahammol*, insupportable (قابل *qabel* 'worthy, able'; تحمل *tahammol* 'patience, endurance').



14. خود *xod* 'self' is also used to form compounds, e.g.

خودداری *xoddari*, restraint, self-control (داشتن *daftan* 'to have, hold').

خودپسند *xodpasand*, conceited (پسند *pasand* 'pleasant, agreeable').

از خود گذشتگی *az xod gozaflegi*, self-sacrifice (گذشتن *gozafshan* 'to pass by').

بی خود *bixod*, in vain (بی *bi* 'without').

15. A rhyming compound is formed, the second part of which is a meaningless word beginning with *م m-* or occasionally with *پ p* and rhyming with the first part of the compound. Such compounds are frequently used in Colloquial Persian, e.g.

بچه بچه *bacce macce* or بچه بچه ها *bacce macceha*, children.

پول پول *pul mul*, money.

قاطی قاطی *qati pati*, mixed.

This type of compound sometimes gives a plural sense as in the first example above. It is also occasionally found in the literary language, e.g.

تار و مار *tar o mar*, destroyed, scattered.

16. Stress on compound nouns and adjectives is carried on the final syllable, e.g.

اعتماد بنفس *e'temad be 'nafs*, self-reliance.

سرافراز *saraf'raz*, exalted, honoured.

خانه بدوش *xane be 'duf*, nomadic.

پیغامبر *peiyam'bar*, messenger.

سربازخانه *sarbazxa'ne*, barracks.

## VOCABULARY

شاه Shah Tahmasp (reigned	از طرف <i>az taraf</i> , side; طرف <i>taraf</i> , side; طرف <i>taraf(e)</i> , on behalf of;
طهماسب A.D. 1524-76).	طرفین <i>tarafēn</i> , <sup>1</sup> two parties, sides.
انگلیسی <i>englisi</i> , English.	
انگلستان <i>englestan</i> , England.	
آنتنی جنکینسن Antony Jenkinson.	ملکه <i>maleke</i> , queen.

<sup>1</sup> For the Arabic dual see Part II, Lesson XIX.

الیزابت	Elizabeth.	دولت	<i>dōulat</i> , government, state; دولت متبوع <i>dōulate matbu'</i> sovereign government (i.e. government to which one is subject).
هجری	<i>hejri</i> , belonging to the Hejri era (see Appendix III).	عهد نامه	<i>ahdname</i> , treaty, agreement.
سفارت	<i>sefarat</i> , embassy, mission.	منعقد کردن	<i>mon'aged k.</i> , to conclude.
روانه گردیدن	<i>ravane g.</i> , to set out for.	ناچار	<i>nacar</i> , having no remedy.
مزبور	<i>mazbur</i> , mentioned, aforesaid.	روسیه	<i>rusiye</i> , Russia.
جهت	<i>jehat</i> , side; reason; <i>jehat(e)</i> , for.	بدون	<i>bedun(e)</i> , without.
پادشاه	<i>padesah</i> , king, ruler.	حصول	<i>hosul</i> , acquisition, obtaining.
دایر بر	<i>da'er bar</i> , depending on, relating to.	هیئت	<i>hei'at</i> , commission, body, group.
ایجاد	<i>ijad</i> , creation.	از جانب	<i>janeb</i> , side; <i>janeb(e)</i> , on behalf of.
دوستی	<i>dusti</i> , friendship.	شرکت	<i>ferkat</i> , company; participation.
حفظ	<i>hefz</i> , preservation.	مسکو	<i>moskōu</i> , Moscow.
مصالح	<i>masaleh</i> (pl. of <i>maslahat</i> ), interests.	نسبت به	<i>nesbat be</i> , with regard to, towards.
انسانیت	<i>ensaniyat</i> , humanity, humanitarianism.	اجازه	<i>ejaze</i> , permission.
منفعت	<i>manfa'at</i> , benefit (pl. <i>manafe'</i> ).	تجار	<i>tojjar</i> (pl. of <i>tajer</i> ), merchants.
ذوالحجّة	<i>zol-hejja</i> , <sup>1</sup> the twelfth month of the Muslim lunar year.	آزاد	<i>azad</i> , free.
قزوین	Qazvin.	آزادی	<i>azadi</i> , freedom.
آداب	<i>adab</i> (pl. of <i>adab</i> ), customs, habits.	جستن	<i>jostan (ju)</i> , to seek; (جو) find.
رسم	<i>rasm</i> , custom (pl. <i>rosum</i> ).	شوهر	<i>fōuhar</i> , husband.
آشنا	<i>afna</i> , acquainted with.		

<sup>1</sup> See Appendix III.

### روابط ایران و اروپا<sup>۱</sup>

در زمان شاه طهماسب يك نفر انگلیسی بنام انتنی جنکینسن از طرف ملکه انگلستان الیزابت در سال ۹۶۹ هجری بعنوان سفارت روانه ایران گردید و نامه از طرف ملکه مزبور جهت شاه طهماسب اول پادشاه صفوی آورد دایر بر ایجاد روابط دوستی و حفظ مصالح انسانیت و منافع طرفین نماینده مزبور در ماه ذوالحججه سال ۹۶۹ بقزوین پایتخت شاه طهماسب آمد ولی چون با آداب و رسوم ایران آشنا نبود نتوانست جهت دولت متبوع خود عهدنامه تجارقی منعقد نماید ناچار برگشت بار دیگر همین نماینده در سال ۹۷۰ از طرف دولت روسیه بایران آمد ولی این دفعه هم بدون حصول نتیجه مراجعت نمود در سال ۹۷۲ هیئتی دیگر از جانب شرکت مسکو بایران آمد و شاه هم نسبت باین هیئت بمهربانی رفتار نمود اجازه داد که تجار انگلیسی و روسی بازادی در ایران تجارت و مسافرت نمایند

### EXERCISE 19

1. He has news of his sister. 2. It is a very long time since I have been to (in) England. 3. It was impossible to stay any longer. 4. The man to whom you were speaking this morning is a fellow-townsmen of mine. 5. He showed great self-reliance. 6. He brought up his son well. 7. We live the whole year in the country. 8. He would like to live outside the town. 9. I am of the same opinion as you. 10. We decided to stay here because it was pleasanter. 11. He intended to set out for India last week. 12. If he goes by sea his journey will last three weeks. 13. She likes her father-in-law better than her mother-in-law. 14. I tried to come earlier but although I intended to set out at ten o'clock it was eleven before I was ready to start, and as a result it was late when I arrived and you had gone home. 15. Commercial relations between Persia and Europe began in Safavid times. Many envoys came from Europe to Persia and sought to make trade agreements on behalf of their governments with the Persian government and to establish friendly relations. Some of them were successful; others returned to Europe without achieving their object.

اقتباس از تاریخ ایران از مغول تا افشاریه تألیف رضا پازوکی<sup>۱</sup>

<sup>۱</sup> See Lesson XII, para. 1 (a) (iii) for the addition of the Indefinite *-i* to the noun instead of to the qualifying adjective.

## LESSON XI

Prepositions<sup>1</sup>

1. Prepositions can be divided into two classes: those which take the *ezāfe* and those which do not.<sup>2</sup>

2. Prepositions which do not take the *ezāfe* include the following:

(a) *az* (from, in, by, through, over, of, than, made of, among, by way of, because, out of, belonging to) denotes direction from, deprivation or liberation; it denotes the material anything is made of; it is used in partitive expressions and to express comparison.

از رفتن صرف نظر میکنم	<i>az raftan sarfe naẓar mikonam</i> , I shall refrain from (give up) going.
از این استفاده کرد	<i>az in estefade kard</i> , He benefited from this.
از وزارت معزول شد	<i>az vezarat ma'zul šod</i> , He was dismissed from the post of minister (lit. from the ministry).
از خونریزی باید جلوگیری کرد	<i>az xunriẓi bayad jelōugiri kard</i> , Bloodshed must be prevented.
از او اطمینان دارم	<i>az u etminan daram</i> , I have confidence in him.
از شهر عبور کردیم	<i>az šahr obur kardim</i> , We passed through the town.
از دریافت کاغذتان مسرور گشتم	<i>az daryafte kağazetan masrur gašlam</i> , I was made happy by the receipt of your letter.
از فیض دیدار شما محروم ماندم	<i>az fēiẓe didare šoma mahrum mandam</i> , I was deprived of the pleasure of seeing you.
از او خبر ندارم	<i>az u xabar naāaram</i> , I have no news of him.

<sup>1</sup> See also Part II, Lesson XXI, paras. 14 and 15.

<sup>2</sup> The examples given in the following paras. are intended to serve as an indication of the use of the prepositions in Persian and should not be regarded as exhaustive.

این منزل عبارت است از پنج عدد اطاق	<i>in manzel ebarat ast az panj adad otaq</i> , This house consists of five rooms.
این بچه از آن بچه بزرگتر است	<i>in bacce az an bacce bozorgtar ast</i> , This child is bigger than that child.
دور باغ دیواری از خشت <sup>۱</sup> کشیدند	<i>doure bay divari az xest kasidand</i> , They made a brick wall round the garden.
سعدی از شعرای معروف ایران است	<i>sa'di az so'araye ma'rufe iran ast</i> , Sa'di is among the famous poets of Iran.
این از عجائب دنیا است	<i>in az aja'ebe donyast</i> , This is among the wonders of the world.
اینرا از دلتنگی گفت	<i>inra az deltangi goft</i> , He said this out of sadness.
این کتاب از آن من است	<i>in ketab az ane man ast</i> , This book is one of my books.

The following verbs take *az*:

استدعا کردن	<i>ested'a k.</i> , to ask, beseech (someone).
استفاده کردن	<i>estefade k.</i> , to benefit (from).
استمداد کردن	<i>estemdad k.</i> , to ask help (of).
اطمینان داشتن	<i>etminan d.</i> } to have confidence (in).
اعتماد داشتن	
آمدن	<i>amadan</i> , to come (from).
باز داشتن	<i>baẓ d.</i> , to restrain (from).
بر داشتن	<i>bar d.</i> , to lift, raise, take away (from).
برکنار رفتن	<i>bar kenar raftan</i> , to go aside, withdraw (from).
بهره بردن	<i>bahre bordan</i> , to benefit (from).
پذیرائی کردن	<i>paẓirai k.</i> , to entertain (someone).
پرسیدن	<i>porsidan</i> , to ask (someone).
پرهیز کردن	<i>parhiẓ k.</i> , to refrain (from).
ترسیدن	<i>tarsidan</i> , to fear.
تعریف کردن	<i>ta'rif k.</i> , to describe, praise.

<sup>۱</sup> خشت *xest*, a sun-baked brick.

جلوگیری کردن	<i>jelōugiri k.</i> , to prevent.
خبر داشتن	<i>xabar d.</i> , to have news (of).
دوری جستن	<i>duri jostan</i> , to avoid (someone).
رد شدن	<i>radd f.</i> , to pass (by), overtake.
سؤال کردن	<i>so'al k.</i> , to ask (someone).
صرف نظر کردن	<i>sarfe naẓar kardan</i> , to refrain (from).
عبارت بودن	<i>ebarat b.</i> , to consist (of, in).
عبور کردن	<i>obur k.</i>
گذشتن	<i>gozaftan</i>
	} to pass (through, by).
محروم بودن (ماندن)	<i>mahrūm b. (mandan)</i> , to be deprived of.
مستفیض گشتن	<i>mostafiz g.</i> , to derive benefit (from).
مسرور گشتن	<i>masrur g.</i> , to be made happy (by).
معذرت خواستن	<i>ma'ẓarat xastan</i> , to ask pardon (from someone).
معزول کردن	<i>ma'zul k.</i> , to dismiss (from).

The following compounds of *از* are also used:

غیر از	<i>yēir az</i> , other than.
بعد از	<i>ba'd az</i>
پس از	<i>pas az</i>
	} after.
قبل از	<i>qabl az</i>
پیش از	<i>piš az</i>
	} before (time).
بیرون از	<i>birun az</i>
خارج از	<i>xarej az</i>
	} outside.

(*b*) *ba* (with, on the responsibility of, to) denotes association with or opposition to.

با او مشورت کردم *ba u mafvarat kardam*, I consulted him.

با او آشنا نیستم *ba u afna nistam*, I am not acquainted with him.

با ما بد است *ba ma bad ast*, He is on bad terms with us, dislikes us.

تصویب آن با هیئت مدیره است *tasvibe an ba hei'ate modire ast*, Its ratification is the responsibility of the executive committee.



The following verbs take *bā ba*:

ارتباط داشتن	<i>ertebat d.</i> , to have connexions or relations (with).
ازدواج کردن	<i>eẓdevaj k.</i> , to marry.
آشنا بودن	<i>afna b.</i> , to be acquainted (with a person).
بد بودن	<i>bad b.</i> , to be on bad terms (with).
حرف زدن	<i>harf ẓadan</i> , to talk (with), speak (to).
خوب بودن	<i>xub b.</i> , to be on good terms (with).
صحبت کردن	<i>sohbat k.</i> , to talk (with), speak (to).
مخالف بودن	<i>moxalef b.</i> , to be opposed (to).
مشورت کردن	<i>mafvarat k.</i> , to consult (with).

(c) *bar* (on, upon, over, about, for, from, of, with, up to = the responsibility of) is used to denote position in a figurative sense or otherwise.

بر دشمنان تاختند	<i>bar došmanan taxtand</i> , They attacked the enemy.
بر آنها مستولی گشت	<i>bar anha mostōuli gašt</i> , He gained dominion over them (overcame them).
بر این حادثه تأسف خورد	<i>bar in hadese ta'asof xord</i> , He was sorry about this happening.
بر مردمان عاقل واضح است	<i>bar mardomane aqel vaẓeh ast</i> , It is clear to wise persons.
بر من پوشیده نیست	<i>bar man pušide nist</i> , It is not hidden from me.
این بر صحت گفته شما دلالت میکند	<i>in bar sehate gošteye soma dalalat mikonad</i> , This is proof of the rightness of what you said.
بر مردم است که او را مجازات کنند	<i>bar mardom ast ke ura mojaẓat konand</i> , It is up to the people to punish him.
بر این کار کمر بست	<i>bar in kar kamar bast</i> , He girt up his loins to do this work.
پیشنهاد شما مبنی بر سوء تفاهم است	<i>pišnehade soma mabni bar su'e tafahom ast</i> , Your proposal is based upon a misunderstanding.

The following verbs take *ی. bar*<sup>1</sup>:

اعتماد کردن	<i>e'temad k.</i> , to rely (upon).
افزودن	<i>afzudan</i> , to increase.
ی. خوردن	<i>bar xordan</i> , to meet (with).
پوشیده بودن	<i>puside b.</i> , to be hidden (from).
تاختن	<i>taxtan</i> , to attack.
تأسف خوردن	<i>ta'asof xordan</i> , to regret, be sorry (about).
حمله کردن	<i>hamle k.</i> , to attack.
چیره گردیدن	<i>cire g.</i> , to obtain dominion (over).
دلالت کردن	<i>dalalat k.</i> , to be or give proof (of).
رحمت کردن	<i>rahmat k.</i> , to have mercy (upon).
روا بودن	<i>rava b.</i> , to be permissible (for).
ریختن (ریز)	<i>rixtan (riḡ)</i> , to pour (over); rush (upon), fall (upon).
شایسته بودن	<i>ṣayeste b.</i> , to be fitting (for).
غالب آمدن	<i>yaleb amadan</i> , to conquer, overcome.
فرمانروائی کردن	<i>farmanravai k.</i> , to rule (over a country, etc.).
کمر بستن	<i>kamar bastan</i> , to gird up one's loins (to do something).
مبني بودن	<i>mabni b.</i> , to be based (upon).
مستولی گشتن	<i>mostōuli g.</i> , to gain dominion (over), overcome.
واضح بودن	<i>vazeh b.</i> , to be clear (to someone).

(d) *baraye* and its compound *از برای az baraye*, for,<sup>2</sup> e.g.

اینرا برای شما خریدم *inra baraye šoma xaridam*, I bought this for you.

(e) *به be* (to, in, into, at, with, on, upon, of, for, from, as) is used in a wide variety of contexts. It covers motion towards in a figurative sense or otherwise. It shows the relation of an action or state to the limits of space, time or condition. It expresses result, degree, amount and possession. It is also used to form adverbs and in oaths.

اینرا بمن داد *inra be'man dad*, He gave this to me.

بما خوش گذشت *be ma xof goḡašt*, We enjoyed ourselves.

<sup>1</sup> It will be seen that many verbs admit of a choice between *ی. bar* and *به be*.

<sup>2</sup> The *ی* of *برای baraye* was probably originally an *ezafe*.

باین امر رسیدگی کنید	<i>be in amr rasidegi konid</i> , Look into this matter.
باو کمک کردند	<i>be u komak kardand</i> , They helped him.
باو متوسل شدند	<i>be u motavassel sodand</i> , They had recourse to him.
باطاق وارد شد	<i>be otaq vared sod</i> , He entered the room.
بشما شباهت دارد	<i>be soma sabahat darad</i> , He resembles you.
مطلب باینجا کشید	<i>matlab be inja kasid</i> , The matter reached this point (here).
بوزارت جنگ منتقل شد	<i>be vezarate jang montaqel sod</i> , He was transferred to the ministry of war.
باین اعتراض کرد	<i>be in e'terax kard</i> , He protested at this.
راجع باین باو اعتراض کردم	<i>raje' be in be u e'terax kardam</i> , I protested about this to him.
بشهر رسید	<i>be fahr rasid</i> , He reached (arrived at) the town.
این بمن مربوط نیست	<i>in be man marbut nist</i> , This does not concern me.
در راه باو بر خوردیم	<i>dar rah be u bar xordim</i> , We met him on the way.
این کار باو بر خورد	<i>in kar be u bar xord</i> , This affair offended him.
بسرما خوردگی مبتلا شد	<i>be sarmaxordegi mobtala sod</i> , He was afflicted with a chill.
باین واقعه واقف بود	<i>be in vage'e vagef bud</i> , He was aware of this happening.
معروف است بولخرجی	<i>ma'ruf ast be velxarji</i> , He is known for (his) extravagance.
اینرا بدو ریال میفروشد	<i>inra be do rial miforufad</i> , He will sell this for two rials.
بعضویت هیئت انتخاب شد	<i>be oxviyate hei'at entexab sod</i> , He was chosen as a member of the commission (committee).
باین باغ طمع دارد	<i>be in bay tama' darad</i> , He covets this garden.
بما تعدی کرد	<i>be ma ta'addi kard</i> , He oppressed us.

باین قایل نیستم	<i>be in qayel nistam</i> , I do not admit (accept) this.
این رنگ بآن میخورد	<i>in rang be an mixorad</i> , This colour matches that.
این لباس بشما میاید	<i>in lebas be soma miayad</i> , This costume suits you.
این هوا بمن میسازد	<i>in hava be man misazad</i> , This climate suits me.
به فارسی	<i>be farsi</i> , in Persian.
به نظر من	<i>be nazare man</i> , in my view.
به عقیده من	<i>be aqideye man</i> , in my opinion.
به هر حال	<i>be har hal</i> }
به هر صورت	<i>be har surat</i> } in any case.
به همان حال	<i>be haman hal</i> , in the same condition.
به اشتباه	<i>be estebah</i> , in error.
به قول آنها	<i>be qoule anha</i> , in their words, according to them.
شمشیر بدست	<i>famfir be dast</i> , sword in hand.
به مرور زمان	<i>be morure zaman</i> , in the course of time, with the passing of time.
به این سبب	<i>be in sabab</i> , for this reason.
بخدا	<i>be xoda</i> , by God.

The following verbs take به *be*:<sup>1</sup>

احتیاج داشتن	<i>ehteyaj d.</i> , to be in need (of).
ارسال داشتن	<i>ersal d.</i> , to send (to).
اعتراض کردن	<i>e'teraz k.</i> , to protest (to a person), object (to a thing).
اعتماد کردن	<i>e'temad k.</i> , to rely (upon).
انتخاب کردن	<i>entexab k.</i> , to choose (as).
ایمان آوردن (داشتن)	<i>iman avardan (d.)</i> , to believe (in).
بر خوردن	<i>bar xordan</i> , to meet, offend.
بسته بودن	<i>baste b.</i> , to be dependent (upon something).
تعدی کردن	<i>ta'addi k.</i> , to oppress.

<sup>1</sup> It will be seen that many verbs admit of a choice between *بر bar* and *به be*.

تمایل داشتن	<i>tamayol d.</i> , to be inclined (to).
حاجت داشتن	<i>hajat d.</i> , to be in need (of).
خوش گذشتن	<i>xof gozaftan</i> (used impersonally), to be enjoyed (by), pass pleasantly.
دادن	<i>dadān</i> , to give (to).
در گذشتن (بمرض)	<i>dar gozaftan</i> ( <i>be maraz</i> ), to die (of an illness).
دعوت کردن	<i>da'vat k.</i> , to invite (to).
ربط داشتن	<i>rabt d.</i> , to be concerned (with).
رسیدن	<i>rasidan</i> , to reach, arrive (at).
رسیدگی کردن	<i>rasidegi k.</i> , to investigate, inquire (into).
ساختن	<i>saxtan</i> , to suit.
سبقست جستن	<i>sabqat jostan</i> , to outstrip, outrun.
شبهات داشتن	<i>šabāhat d.</i> } to resemble.
شبهه بودن	
طعنہ زدن	<i>ta'ne zadan</i> , to make insulting insinuations.
طمع داشتن	<i>tama' d.</i> , to covet.
فروختن	<i>foruxtan</i> , to sell (for a price, to a person).
قایل بودن	<i>qayel b.</i> , to admit, accept, affirm.
کشیدن	<i>kafidan</i> , to lead (to), reach, result (in).
کمک کردن	<i>komak k.</i> , to help.
گفتن	<i>goftan</i> , to say (to).
مامور کردن	<i>ma'mur k.</i> , to appoint (as).
مایل بودن	<i>mayel b.</i> , to be inclined (to).
مبادرت کردن (ورزیدن)	<i>mobaderat k.</i> ( <i>varzidan</i> ), to hasten (to do some thing).
مبتلا شدن	<i>mobtala f.</i> , to be afflicted (with).
متوسل شدن	<i>motavassel f.</i> , to have recourse (to).
مربوط بودن	<i>marbut b.</i> , to be connected (with).
مساعدت کردن	<i>mosa'edat k.</i> , to help.
مشروط بودن	<i>mafrut b.</i> , to be conditional (upon).
معارض شدن	<i>mo'tarez f.</i> , to protest (at), object (to something)
معروفیت داشتن	<i>ma'rufiat d.</i> } to be famous (for).
معروف بودن	

منتقل شدن *montaqel f.*, to be transferred (to).

نیاز داشتن *niaz d.*, to be in need (of).

واقف بودن *vaqef b.*, to be aware (of).

Certain verbs are followed by the preposition به *be* and the Infinitive. Among them are:

بنا کردن *bana kardan*, to begin (to).

پرداختن *pardaxtan*, to set to work (to).

مشغول شدن *masfūl f.*, to become engaged (in), busy (with). شروع شروع کرد بحرف زدن *foru' k.*, to begin (to), e.g. *foru' kard be harf zadan*, he began to speak.

(f) بی *bi*, without.

(g) تا *ta*, up to, to, e.g.

تا شهر رفتیم *ta fahr raftim*, We went to (as far as) the town.

از زمین تا آسمان فرق دارد *az zamin ta asman farq darad*, It is as different as chalk from cheese (from the earth to the sky).

تا يك ساعت ديگر بر ميگردیم *ta yak sa'ate digar bar migardim*, We will return in an hour's time.

(h) جز *joz* and its compound بجز *bejoz*, except.

(i) در<sup>1</sup> *dar* (in, into, at, as, by), shows the relation of an action or state to the limits of space or time in a figurative sense or otherwise. It is also used to express area.

در اطاق نشسته بودیم *dar otaq nefaste budim*, We were sitting in the room.

در این فکر بودم *dar in fekr budam*, I was thinking of this.

در عين حال *dar eine hal*, at the same time.

در نتیجه *dar natije*, as a result.

شش گز در چهار *fes gaz dar cahar*, six gaz by four.

(j) مگر *magar*, except.

<sup>1</sup> In Classical Persian اندر *andar* 'in, into' is used as a preposition and also as a post-position, e.g. بشهر اندر *be fahr andar* in (into) the town.



3. Prepositions taking the *ezāfe*, which are derived from primitive adverbs (originally nouns) and nouns, include the following:

بدون *bedun*, without.

برابر *barabar*, opposite.

بهر *bahr* and its compound از بهر *az bahr*, for.

بیرون *birun*, outside.

پائین *pain*, below.

پس *pas* and its compound در پس *dar pas*, behind.

پشت *pošt* and its compounds در پشت *dar pošt*, behind and از پشت *az pošt*, from behind.

پیش *piš* and its compound در پیش *dar piš* (in front of, before, with) are used to denote position and association with, e.g.

پیش او درس میخوانم *piše u dars mixanam*, I have lessons with him (i.e. from him).

کتاب پیش شماست *ketab piše šomast*, The book is with you.

اورا پیش وزیر بردند *ura piše vazir bordand*, They took him before the minister.

جلو *jelōu*, in front of.

دم *dam*, at, on the edge of, e.g.

دم در ایستاد *dame dar istad*, He stood at the door.

دنبال *dombal*, behind, after, e.g.

دنبال او گشتیم *dombale u gaštīm*, We went after him (to look for him).

زیر *zir* and its compound در زیر *dar zir*, under.

سر *sar*, at, on, over, e.g.

سر میز مینشستیم *sare miž minefastīm*, We were sitting at table.

سر این اشتباه کردند *sare in eštēbah kardand*, They made a mistake over this.

And its compounds:

بر سر *bar sar*, on.

از سر *az sar*, from, on, off.

- پشت سر *posle sar*, after, behind, e.g.  
 پشت سر شما میامد *posle sare šoma miamad*, He was coming  
 (along) behind you.
- کنار *kenar* and its compound بر کنار *bar kenar*, beside.  
 گرد *gerd*, round, around.
- لب *lab*, on the edge of, e.g.  
 لب دریا *labe darya*, on the seashore.
- میان *mian*, between, and its compounds:  
 در میان *dar mian*, among; between.  
 از میان *az mian*, from among.
- نزد *naẓd*, in front of, beside, with, next, and its compounds:  
 در نزد *dar naẓd*, near, beside.  
 از نزد *az naẓd*, from, before.
- نزدیک *naẓdik*, near.
- همراه *hamrah*, together, along with.
- بالا *bala* (with the *eẓafe* بالای *balaye*), above.
- پا *pa* (with the *eẓafe* پای *paye*), at the foot of.
- پهلوی *pahlu* (with the *eẓafe* پهلوی *pahluye*), beside, by the side of.
- پی *pēi* (with the *eẓafe* پی *pēiye*), after, in pursuit of, and its compounds:  
 در پی *dar pēi*, after; in continuation of.  
 از پی *az pēi*, after.
- تو *tu* (with the *eẓafe* توی *tuye*), in, into.
- جای *ja* (with the *eẓafe* جای *jaye*) and its compound:  
 بجای *beja*, instead of, in place of.
- رو *ru* (with the *eẓafe* روی *ruye*), on; and its compounds:  
 از رو *az ru*, from upon, off.  
 رو برو *ru be ru*, opposite.
- سوی *su* (with the *eẓafe* سوی *surye*), towards; and its compounds:  
 از سو *az su*, from the direction of.  
 بسوی *be su*, towards.
- در باره *dar bare* (with the *eẓafe*, *dar bareye*), about, concerning.

## VOCABULARY

شرلی	Sherley.	قرن	<i>qarn</i> , century.
رابرت	Robert.	شرکت	<i>ferkat jostan</i> , to participate in.
میلاد	<i>milad</i> , birth.	جستن	
میلادی	<i>miladi</i> , A.D.	موقع	<i>mōuqe'</i> , time, situation; <i>mōuqe'ike</i> , when.
قمری	<i>qamari</i> , lunar.	عباس	Abbas.
مطابق	<i>motabeq</i> , equal to, coinciding with.	خراسان	<i>xorasan</i> , Khurasan, a province in N.E. Persia.
اتحاد	<i>ettehad</i> , union, unity.	دفع	<i>daf'</i> , repelling (noun).
ضد	<i>zedd(e)</i> , <i>بر ضد</i> <i>bar zedd(e)</i> , against.	فتنه	<i>fetne</i> , sedition, rebellion.
عثمانی	<i>osmani</i> , Ottoman.	تاتار	<i>tatar</i> , Tartar.
تحصیل	<i>tahsil</i> , acquisition; تحصیل کردن <i>tahsil k.</i> , to acquire, study.	ورود	<i>vorud</i> , arrival.
امتیاز	<i>emteyaz</i> , concession (pl. امتیازات <i>emteyazat</i> ).	پیغام	<i>pēiyam</i> , message.
همراهان	<i>hamrahan</i> , companions.	فرنگی	<i>farangi</i> , European.
عده	<i>edde</i> , number.	مایحتاج	<i>ma yahtaj</i> (Arabic for 'what is needed'), needs, necessities.
نظام	<i>nezam</i> , order; military affairs.	نوکر	<i>nōukar</i> , servant.
نظامی	<i>nezami</i> , military; a military man.	امثال آن	<i>amsale an</i> , such like (the likes of that).
توپ	<i>tup</i> , cannon.	مہیا	<i>mohāiya</i> , prepared, provided.
توپچی	<i>tupci</i> , artillery-man.	بر خلاف	<i>bar xelaf(e)</i> , contrary to.
وضع	<i>vaz'</i> , situation, condition.	خطر	<i>xatar</i> , danger.
آگاہی	<i>agahi d.</i> , to be informed, aware of.	ہست	<i>past</i> , mean (adj.).
داشتن		ملازمان	<i>molazeman</i> , attendants, retinue.
ہلند	Holland.	بریدن	<i>boridan</i> , to cut (off).
اسپانیا	<i>espania</i> , Spain.	تنگدستی	<i>tangdasti</i> , being in difficulties, straits.
اواخر	<i>avaxer</i> (pl. of آخر <i>axer</i> ) = towards the end of (month, year, century, etc.).	نعمت	<i>ne'mat</i> , bounty.

دریغ داشتن <i>dariy d.</i> , to grudge.	محتاج <i>mohtaj</i> , needing, in need of.
هنگام <i>hengam</i> , time.	
گریختن <i>gorixtan (gorix)</i> , to flee from.	عزت <i>ezzat</i> , honour.
(گریز)	مذلت <i>mazallat</i> , meanness, ignominy.
دربار <i>darbar</i> , court.	
وزارت <i>vezarat</i> , ministry.	نرم <i>narm</i> , soft.
وزارت <i>vezarate kesvar</i> , the Ministry of the Interior.	دلیر <i>dalir</i> , brave, audacious.
کشور	سیر <i>sir</i> , satiated.
	بشر <i>bafar</i> , man, humanity.
پل <i>pol</i> , bridge.	گشودن <i>gofudan (gofa)</i> , to open.
امر <i>amr</i> (pl. امور <i>omur</i> ), matter, affair.	(گشا)
	آزمودن <i>azmudan (azma)</i> , to try, test.
موجب <i>moujeb</i> , cause.	(آزما)
پیشرفت <i>pisraft</i> , advance, progress.	امید <i>omid</i> , hope.
کاهل <i>kahel</i> , lazy, negligent, slow.	زشت <i>zest</i> , ugly.
	معذور <i>ma'zur</i> , excused.
	شر <i>farr</i> , evil.

### آمدن برادران شرلی بایران<sup>۱</sup>

شرلیها دو برادر بودند بنام انتنی و رابرت که در ۱۰۹۷ میلادی مطابق با ۱۰۰۷ هجری قمری با بیست و پنج نفر انگلیسی جهت اتحاد با ممالک اروپا بر ضد دولت عثمانی و تحصیل امتیازات برای تجار انگلیسی از خاک عثمانی و مغرب ایران خود را بقزوین رساندند (و از همراهان آنها عده نظامی و توپچی بودند که بوضع نظام اروپا بخوبی آگاهی داشته و خود انتنی شرلی هم خدمت سرباز را انجام داده و در جنگهای هلند و اسپانیا در اواخر قرن شانزدهم میلادی شرکت جسته بود) در این موقع شاه عباس در خراسان مشغول دفع فتنه تاتارها بود چون خبر ورود نمایندگان انگلیسی بشاه رسید پیغام داد که باید از مهمانان فرنگی ما پذیرائی کامل شود و ما بحتاج آنان از اسب و نوکر و امثال آن مهیا باشد و هرکس بر خلاف این فرمان رفتار کند جانش در خطر خواهد بود و هرگاه کسی بدترین ملازمان ایشان بدرفتاری نماید سرش بریده خواهد شد (نا تمام)

<sup>۱</sup> See p. 95, footnote 1.

## EXERCISE 20

دوستی مردمرا<sup>۱</sup> بدو چیز توان شناخت یکی آنکه چون دوسترا تنگدستی رسد نعمت از او دریغ ندارند و دیگر آنکه هنگام تنگدستی از او نگریزند—این مسافرت بما بسیار خوش گذشت—پاسبان شروع کرد برسیدگی کردن باین موضوع—از وزارت جنگ بوزارت کشور منتقل شد—برادر كوچك شما بیشتر بمادران شباهت دارد تا پدرتان—سر این کار میانشان بهم خورد—اگرچه حق با شماست با وجود این باید از او معذرت بخواهید—این امر با آن امر هیچ ربطی ندارد—دیروز پیش یکی از دوستان شما بودم و خیلی از شما تعریف کرد—پس از آنکه از پل عبور کردم بعده زیادی از مردم بر خوردم—از کاهلی و تن آسانی دوری کنید چه مردم کاهل و تن آسان محتاج این و آنند—توانگری بهتراست نه بمال و بزرگی بعقل است نه بسال—بگفته خود کار کن تا بگفته تو کار کنند—مردمرا بلباس نتوان شناخت—مردن بعزت به از زندگانی بمذلت—بر دوستی پادشاهان اعتماد نشاید کرده—نه چندان نرمی کن که بر تو دلیر شوند و نه چندان درشتی که از تو سیر گردند—آنکه بشر است هرگز زبان بشر نگشاید—تا کسیرا بارها نیازمائیید بر وی اعتماد نکنید—بامید هزار دوست يك دشمن مکن—هرگاه کسی از تو زشت گوید ویرا معذورتر از آن کسی دان که آن سخن را بتو رساند

## EXERCISE 21

1. He came with me to the town and there we separated. 2. He did not return home because he feared his father. 3. He was sent as his country's representative to England. 4. The army attacked the enemy and defeated them. 5. If he had been there we would have asked him. 6. After he had conquered his enemies he ruled over the whole of the country. 7. He sought to avoid us. 8. We besought him to remain. 9. His possessions consist of three houses and two gardens. 10. We consulted together and decided to go. 11. He began to laugh. 12. In my opinion it would be better if you refrained from writing this letter. 13. Among the early English travellers who came to Persia were two brothers, named Sherley; they came to the court of Shah Abbas in the hope of obtaining trade concessions. They stayed a number of years in Persia and entered the service of Shah Abbas. One of them had some knowledge of military affairs, having taken part in several wars in Europe.

<sup>۱</sup> See Lesson XII, para. 3.<sup>۲</sup> *Ibid.*

## LESSON XII

The various uses of *-i*. The use of the *ezafe*. The omission of the *ezafe*. The use of *-ra*. The use of the plural in *-an*. The agreement of nouns of multitude and collective nouns with the verb. Nouns used generically. The Vocative. The use of the comparative degree of adjectives. Repetition. *و* 'and'.

1. It will be useful here to recapitulate the various uses of *-i* and to add some remarks concerning them.

(a) Nominal.

(i) The Adjectival *-i* = belonging to,<sup>1</sup> e.g.

یزدی *yazdi*, a native of Yazd, belonging to Yazd.

وطنی *vatani*, native, home-made (= made in Persia; from *vatan* 'homeland').

The following relative adjectives should be noted:

ساوَجی *saveji*, a man of ساوه Save.

رازی *razi*, a man of ری Rei.

مروزی *marvazi*, a man of مرو Marv.

اوجی *avaji*, a man of آوه Ave.

دهلوی *dehlavi*, a man of دهلی Delhi.

سگزی *sagzi*, a man of Sistan (Segestan).

The Adjectival *-i* is not usually added to the name of the tribes, e.g.

نادر شاه افشار *nader shah affshar*<sup>2</sup>, Nader Shah, the Afshar,

but it is added to the names of dynasties, e.g.

یعقوب بن لیث صفاری *ya'qub ebne leise saffari*, Ya'qub son of Leis, the Saffarid.

The Adjectival *-i* when added to the Infinitive gives the meaning 'fit for, worthy of', e.g.

خوردنی *xordani*, fit to eat, edible.

خواندنی *xandani*, readable, interesting (to read).

دیدنی *didani*, worth seeing.

<sup>1</sup> - The Middle Persian *-ik* > *iy*.

<sup>2</sup> For the omission of the *ezafe* see para. 2 (f) below.



This *-i* ی is also added to the Infinitive to form a kind of present participle referring to future time, e.g.

در تهران ماندنی نیستم *dar tehran mandani nistam*, I am not staying in Tehran.

رفتنی هستم *raftani hastam*, I am going.

The Adjectival *-i* ی is capable of wide extension and can be added to almost any word or combination of words, e.g.

اتوموبیل چهار نفری *otomobile cahar nafari*, a four-seater car.

خانه دو طبقه *xaneyi do tabaqei*, a two storeyed-house.

(ii) The Abstract *-i* ی, <sup>1</sup> e.g.

مهربانی *mehrabani*, kindness (from *mehraban* 'kind').

تاریکی *tariki*, darkness (from *tarik* 'dark').

(iii) The Indefinite *-i* (=one), <sup>2</sup> e.g.

مردی *mardi*, a (one) man.

The Indefinite *-i* ی is also capable of extension:

It is used to form adverb equivalents, e.g.

هفته چند *haftei cand*, a few weeks.

سالی دو *sali do*, (for) about two years.<sup>3</sup>

Added to *sad* 'hundred' it is used to express percentages, e.g.

صدی سه *sadi se*, 3%.

The Indefinite *-i* ی is also used to emphasize the noun or the quality expressed by the noun or the adjective qualifying the noun, e.g.

بلائی است *balaist*, It is a (great) calamity.

مردی است *mardist*, He is a (fine) man.

مرد خوبی است *marde xubist*, He is a (very) good man.

چنین ملت بزرگی *conin mellate bozorgi*, such a great people.

<sup>1</sup> - The Middle Persian *-ih*.

<sup>2</sup> - The Middle Persian *ē, ēv* < Old Persian *aiva*.

<sup>3</sup> A more usual way to express 'about' is to use *dar hodud(e)* or تقریباً *dar hodude do sal*, or تقریباً دو سال *taqriban do sal*, about two years.

Used in this way the Indefinite *-i* can be added to a plural noun or adjective qualifying a plural noun, e.g.

تلفات بسیاری دادند *talafate besyari dadand*, They suffered (very) many losses.

خانمهای خوبی هستند *xanomhaye xubi hastand*, They are (very) good women.

The *-i* added to *قدر qadr*, *اندک andak*, *کم kam* and *چند cand* emphasizes the idea of indefiniteness, e.g.

قدری	<i>qadri</i>	} (just) a little.
کی	<i>kami</i>	
اندکی	<i>andaki</i>	

The Indefinite *-i* is sometimes added to a plural noun to particularize it, e.g.

ملاحظاتى راجع بادیات در دوره مشروطیت

*molahezati<sup>1</sup> raje' be adabiyat dar dōureye masfrutiyyat*,

some (a few) observations on literature during the period of the Constitution.

With a negative verb the Indefinite *-i* conveys the idea of 'none whatever, no special, not very', e.g.

چندان دوام و ثباتى ندارد *candan davam va sabati nadarad*, It is not very firmly established (it has not much permanence or stability).

تعصبى ندارد *ta'assobi nadarad*, He has no fanaticism (whatever).

کارى ندارم *kari nadaram*, I have no (special) work.

The Indefinite *-i* used in this way can be further strengthened by the addition of *هیچ hic* 'none' which precedes the noun it governs, e.g.

هیچ عیبى ندارد *hic eibi nadarad*, It has no fault (whatever).

The Indefinite *-i* is added to plural nouns qualified by *چه ce* 'what sort of', e.g.

چه کسانی هستند *ce kasani hastand*, What sort of people are they?

<sup>1</sup> Sound feminine plural of *ملاحظه molaheze* (see Part II, Lesson XIX, para. 7).

The Indefinite *-i* ی is also used to convey the idea of 'totality', e.g.

بهم بر مکن تا توانی دلی \* که آهی جهانی بهم بر کند

*beham bar makon ta tavani deli ke ahi jahani beham bar konad.*

Do not disturb a (single) heart as long as you can (avoid it), because a (single) sigh (to God) destroys a (whole) world.

In Lesson III, para. 13, it was stated that the noun and its attributes were regarded as a syntactical whole and the Indefinite *-i* ی was added to the final qualifying word. For the sake of variety, the Indefinite *-i* ی is sometimes added to the noun instead of to the adjective, in which case the *ezāfe* is omitted, e.g.

مردی خوب *mardi xub*, a good man.

تنی چند *tani cand*, a few persons.

If two nouns, both indefinite, are united by a preposition, only the first takes the Indefinite *-i* ی, e.g.

سربازی با پاسبان در خیابان ایستاده بود *sarbaži ba pasban dar xiaban istade bud*, A soldier was standing in the street with a policeman.

مردی با بچه در باغ نشسته بود *mardi ba bacce dar bay nefaste bud*, A man was sitting in the garden with a child.

If the intention is to refer to an article in general terms, rather than to differentiate or to particularize it, the Indefinite *-i* ی is not used, e.g.

کاغذ مینویسد *kayaz minevisad*, He is writing a letter.<sup>1</sup>

کتاب میخواند *ketab mixanad*, He is reading a book.

مداد خرید *medad xarid*, He bought a pencil.

اتاق پنجره دارد *otag panjare darad*, The room has a window (windows).

سیب میخورد *sib mixorad*, He is eating an apple.

<sup>1</sup> = 'he is "letter-writing"', or 'he is writing letters'; *kayazi minevisad* would mean 'he is writing some letter or other' and *kayazra minevisad* 'he is writing the letter'.

Similarly, if a noun is used generically it does not take the Indefinite *-i*, e.g.

هنوز وزیر نشده‌است *hanuṣ vaṣir naṣode ast*, He has not yet become a minister.

هنوز مرد نشده‌است *hanuṣ mard naṣode ast*, He has not yet reached his majority (become a man).

Compare the above with the following:

مردی مثل شما این کار را نمیکند *mardī mesle šoma in karra namikonad*,  
A man like you would not do this.

(iv) The Relative *-i*,<sup>1</sup> e.g.

مردیکه *mardike*, the (this) man who . . .

(i) and (ii) carry the stress; (iii) and (iv) are unstressed. Formerly (iii) and (iv) were pronounced *e*.

(b) Verbal.

(i) The Personal Ending for the 2nd pers. sing., e.g.

میکنی *mikoni*, Thou dost.

(ii) The Conditional or Continuous *-i* which is added to the Preterite, except in the 2nd pers. sing., to form a Conditional Past and an Imperfect, e.g.

گفتی *gofti*, He would have said, used to say, was saying.

کردمی *kardami*, I would have done, used to do, was doing.

The Conditional or Continuous *-i* is not used in Modern Persian apart from the form *بایستی bayesti*, which is occasionally found, e.g.

سلطان احمد شبی که صبح آن بایستی بجانب کرمان حرکت کند گفت . . .

*soltan ahmad šabi ke sobhe an bayesti be janebe kerman harakat konad goft . . .*

Soltan Ahmad on the evening before he was to have set out for Kerman said . . .

2. The principal uses of the *eṣafe* have already been given. These are recapitulated below together with certain other uses of the *eṣafe*.<sup>2</sup>

<sup>1</sup> = The Pahlavi *i* (*iy*).

<sup>2</sup> Persian grammarians enumerate several different kinds of *eṣafe*. These are covered by, although they do not coincide exactly with, the uses of the *eṣafe* in para. 2 above.

(a) The 'possessive' *ezafe* (to express the genitive), e.g.

کتاب پسر *ketabe pesar*, the boy's book.

در باغ *dare bay*, the door of the garden.

(b) The 'qualifying' or 'adjectival' *ezafe*, e.g.

مرد خوب *marde xub*, the good man.

بچه کوچک *bacceye kucek*, the small child.

(c) The 'prepositional' *ezafe*, e.g.

سر میز *sare miz*, at table.

پشت خانه *posle xane*, behind the house.

(d) The *ezafe* of 'sonship', e.g.

رستم زال *rostame zal*, Rustam son of Zal.

(e) The *ezafe* used to express distance from, e.g.

ده فرسخی اصفهان *dah farsaxiye esfahan*, ten *farsaxs* distant from Isfahan (being a distance of ten *farsaxs* from Isfahan).

(f) The *ezafe* is used in many cases in Persian where in English two nouns are used in apposition, e.g.

يعقوب پيغمبر *ya'qube peiyambar*, Jacob, the prophet.

رود نیل *rude nil*, the River Nile.

محمد خان تاجر *mohammad xane tajer*, Mohammad Khan, the merchant.

Various words meaning 'kind, sort' do not take the *ezafe*. Among them are: نوع *nou'*, طور *tour*, جور *jur*, and قبیل *qabil*, e.g.

این نوع خانه *in nou' xane*, this kind of house.

این قبیل اشخاص<sup>۱</sup> *in qabil asxas*, people of this kind.

این طور رفتار *in tour raftar*, this kind of conduct.

The Personal Pronouns, with the exception of من *man* 'I', do not take the *ezafe* and must be used in apposition, e.g.

بیچاره شما باید بمانید *bicare soma bayad bemanid*, You, unfortunate one, must remain.

من بدبخت نرفتم *mane badbaxt narafiam*, I, unfortunate one, did not go.

<sup>۱</sup> Plural of اشخاص *asxas*.



همه *hame* 'all' when it means an aggregate without regard to the component parts is used without the *ezafe*, e.g.

همه راه در این فکر بود *hame rah dar in fekr bud*, He was thinking of this the whole way.

همه شب بیدار بود *hame sab bidar bud*, He was awake the whole night.

مایل نیستم این همه زحمت بکشید *mayel nistam in hame zahmat bekashid*, I do not want you to take all this trouble.

There is no *ezafe* after weights and measures, e.g.

دو متر گودی *do metr goudi*, two metres deep.

سه سنگ آب *se sang ab*, three sangs of water.

يك چارك گوشت *yak carak gush*, one carak of meat.

Similarly

يك ليوان آب *yak livan ab*, a glass of water.

يك فنجان چای *yak fenjan cai*, a cup of tea.

The *ezafe* is not used between a proper name and the titles following it, the two being placed in apposition to each other, e.g.

جناب آقای بهمن نخست وزیر *janabe aqaye bahman naxost vazir*, H. E. Bahman, the Prime Minister.

It has been seen above that when the Indefinite *-i* is added to the noun instead of the following qualifying word the *ezafe* falls out. This also happens if the word order is inverted and the adjective precedes the noun it qualifies, e.g.

خوب خانه خرید *xub xanei xarid*, He bought a good house.

Inversion takes place with the words *عجب* *ajab* 'strange, wonderful' and *مرحوم* *marhum* 'late, deceased'. The former does not take the *ezafe* whereas the latter does, e.g.

عجب کتابی است *ajab ketabist*, It is a strange book.

این شهر عجب هوای خوبی دارد *in fahr ajab havaye xubi darad*, This town has a wonderful climate.

مرحوم پدرم *marhume pedaram*, my late father.

3. In Lesson 1, para. 6, the use of *-ra* to mark the definite direct object was described. *-ra* is also used to express the dative, e.g.



اورا دو پسر بود *ura do pesar bud*, He had two sons (to him were two sons).

شاه وزیر را خلعت داد *fah vazirra xel'at dad*, The Shah gave the minister a robe of honour.

*-ra* cannot be used to mark both the definite direct object and the indirect object in the same sentence: either the latter must be preceded by *به* *be* 'to' or the *-ra* must be omitted after the definite direct object.

The use of *-ra* to express the dative is a classical rather than a modern usage.

A similar construction is found with certain intransitive verbs in both Classical and Modern Persian, e.g.

این کتاب مرا پسند آمد *in ketab mara pasand amad*, I liked this book (this book came pleasantly to me).

*بایستن* *bayestan* and *شایستن* *sayestan* are used impersonally with *-ra* to mean 'it behoves, it is fitting', etc.<sup>1</sup> This construction is classical rather than modern, e.g.

پادشاه را باید *padesahra bayad*, It behoves the king to....

شمارا شاید *somara sayad*..., It befits you to....

If an adjective or participle used as an adjective is placed in apposition to a noun which is indefinite, the latter, if the object of the verb, takes *-ra*, e.g.

ظالم را خفته دیدم *zalemira xofte didam*, I saw a (certain) tyrant asleep.

سرباز را در راه کشته دیدم *sarbazira dar rah kofte didam*, I saw on the road a soldier [who had been] killed.<sup>2</sup>

In Colloquial Persian a certain latitude prevails in the use of *-ra*, e.g.

کدام کتاب را میخواهید *kodam ketabra mixahid*, Which book do you want?

رفت کتاب را بخرد *raft ketabira bexarad*, He went to buy a book.

<sup>1</sup> When used thus *شاید* *sayad* takes the negative prefix whereas *شاید* *sayad* 'perhaps' does not, e.g.

نشاید این کار را کرد *na sayad in karra kard*, It is not fitting to do such a work.

<sup>2</sup> *سربازی کشته در راه دیدم* *sarbaži kofte dar rah didam* would be a more usual construction.

The use of *-ra* in such a construction gives the force of 'a certain' to the Indefinite *-i* and sometimes implies that the sentence is incomplete, some phrase such as *که لازم داشت* *ke lazem daft* being perhaps in the speaker's mind in the second of the above examples.

Compare also:

یکی بمن بدهید *yaki beman bedehid*, Give me one.

And یکی را بمن بدهید *yakira beman bedehid*, Give me (one of them).

In certain cases *-ra* is added to an indefinite noun for the sake of clarity, e.g.

شنیدم گوسفند را بزرگ رهانید *sonidam gusfandira bozorgi rahanid*, I have heard that a certain great man set free a sheep.

The words *فلان* *folan* 'a certain', *فلانی* *folani* 'so-and-so', *همه* *hame* 'all', *سائر* *sa'er* 'other, the rest', *تمام* *tamam* 'all, the whole', *هر یکی* *har yaki* 'each one', *هر دو* *har do* 'both', etc., are considered definite and take *-ra*.

*-ra* is also used in Classical Persian, though not commonly, to form combinations corresponding to an adverbial phrase in English, e.g.

قضا را *qazara*, by chance.

خدا را *xodara*, for God's sake.

The expression *ترا بخدا* *tora bexoda* is used between intimate friends to express surprise or to emphasize something.

In Classical Persian the particle *مر* *mar* is sometimes found preceding a noun or pronoun followed by *-ra*, e.g.

پادشاه مر عامه را بار دادی<sup>۱</sup> *padesah mar ammera bar dadi*, The king used to hold a court for the common people.

4. Two nouns are frequently used in Persian where an adjective and a noun or an adverb and an adjective are used in English, e.g.

کمال امتنان را دارم *kamale emtenanra daram*, I am extremely grateful (have the perfection of gratitude).

در نهایت سختی زندگی میکند *dar nehayate saxti zendegi mikonad*, He lives in great hardship (in the extremity of difficulty).

با نهایت خوشحالی *ba nehayate xoshali*, with great (the limit of) happiness.

<sup>۱</sup> See above, para. ۱ (b) (ii) for the Continuous Past in *-i*.

5. Adjectives used as nouns denoting rational beings take the plural in *-an*, e.g.

بزرگان *bozorgan*, the great.  
حسودان *hasudan*, the envious.

Relative Adjectives ending in *-i*, however, normally form a plural in *-ha*.

Certain words denoting irrational beings or inanimate objects also sometimes form a plural in *-an*. Among them are:

لب <i>lab</i> , lip.	بازو <i>bazu</i> , forearm.
چشم <i>cašm</i> , eye.	گناه <i>gonah</i> , sin.
درخت <i>daraxt</i> , tree.	سخن <i>soxan</i> , word.
آهو <i>ahu</i> , gazelle.	ستاره <i>setare</i> , star. <sup>1</sup>

*sarha* means 'heads'; *saran* means 'leaders', e.g.

*sarane laškar*, army leaders.

*nia* 'ancestor' and *pelle* 'stair' form their plurals *niakan* and *pellekan* respectively.

Words of foreign origin, even if they denote rational beings, do not usually take the plural in *-an*, thus *xanomha*, ladies, *englisha*, the English, but *faransavian*, the French.

6. Nouns of Multitude denoting rational beings are followed by the singular or the plural according to whether the idea of unity or plurality is uppermost in the speaker's mind, e.g.

قشون حمله کرد *qofun hamle kard*, The army attacked.  
جمعیتی بزرگ در میدان جمع شد *jam'iyati bozorg dar meidan jam' sod*,  
A large crowd assembled in the square.

عده متفرق شدند و عده ماندند *eddei motafarriq sodand va eddei mandand*, A number dispersed and a number remained (behind).

جمعیت ما از صد نفر تشکیل میشود *jam'iyate ma az sad nafar tafkil misavad*, Our group (society) is composed of one hundred persons.

*mardom* 'people' always takes a plural verb, e.g.

مردم جمع شدند *mardom jam' sodand*, The people assembled.

<sup>1</sup> Plural ستارگان *setaregan*.

7. Certain collective nouns take a plural termination when it is intended to signify diversity or variety, e.g.

ایران میوه‌های خوب دارد *iran mivehaye xub darad*, Persia has good fruit (of different kinds).

شراب‌های فرانسه معروف است *farabhaye faranse ma'ruf ast*, The wine (i.e. the different wines) of France is famous.

انگورهای آذربایجان شیرین است *angurhaye azarbāijan firin ast*, The grapes (i.e. the different kinds of grapes) of Azarbaijan are sweet.

8. Nouns denoting rational beings, when used generically, are usually put in the plural, e.g.

ایرانی‌ها طبع شعر دارند *iraniha tab'e se'r darand*, The Persian is poetical.

زنهای دهاتی زیاد کار میکنند *zanhaye dehati ziyad kar mikonand*, The country-woman works hard (much).

Nouns denoting irrational beings and inanimate objects, when used generically, are put in the singular, e.g.

سگ تازی برای شکار خوب است *sage tazi baraye sekar xub ast*, Salukis are good for hunting.

خربوزه در گرگاب خوب بعمل می‌آید *xarbuze dar gorgab xub be amal miayad*, Melons grow well in Gorgab.<sup>1</sup>

If a noun used generically forms the predicate it is put in the singular even if the subject of the sentence is plural, e.g.

ما همه بنده خدا ایم *ma hame bandeye xoda im*, We are all servants of God.

این مرد‌ها حیوان‌اند *in mardha hēivan and*, These men are (like) animals.

آنها دشمن ما هستند *anha dofmane ma hastand*, They are our enemies.

If a noun used generically follows another noun which takes the *ezafe* it is put in the plural, e.g.

<sup>1</sup> A village near Isfahan.

- این کار کار بچه هاست *in kar kare baccehast*, This work is the work of a child.
- این مناسب حال بزرگان نیست *in monasebe hale bozorgan nist*, This is not in keeping with the dignity of the great.
- مردی با لباس درویشان وارد شهر شد *mardi ba lebase darvisan varede fahr sod*, A man in darvish's clothes entered the town.

9. If a series of nouns are united to each other by *و va, o*, the plural termination can be omitted, e.g.

وزیر و وکیل و صاحب منصب و آخوند همه حاضر بودند  
*vazir o vakil o saheb mansab o axund hame hazer budand*,  
 Ministers, deputies, officers and mullas, all were present.

بزرگ و کوچک همه آمدند  
*bozorg va kucek hame amadand*,  
 Great and small, all came.

گاو و گوسفند و الاغ و اسب در چمن بود  
*gav o gusfand o olay o asb dar caman bud*,  
 Cows, sheep, asses, and horses were in the meadow.

قلم و مداد و کتاب بین بچه ها تقسیم کرد  
*qalam o medad o ketab beine bacceha taqsim kard*,  
 He distributed pens, pencils and books among the children.

در باغ ما گیلان و انگور و انجیر خوب پیدا میشود  
*dar baye ma gilas o angur o anjire xub peida misavad*,  
 In our garden good cherries, grapes and figs are to be had (found).

10. In certain cases a noun which is logically plural is nevertheless put in the singular, e.g.

روی دوش همه بارهای سنگین بود *ruye dufe hame barhaye sangin bud*,  
 Heavy loads were on the back(s) of all.

تغییر عقیده دادند *tayyire aqide dadand*, They changed their minds.

کاغذ مبادله کردیم *kayaz mobadele kardim*, We exchanged letters.



11. The vocative is expressed by the particle ای *ēi* or (when addressing God or one of the Imams, etc.) یا *ya* preceding the noun or pronoun, e.g.

ای پادشاه *ēi padefah*, O king!

ای تو که... *ēi to ke...*, O thou, who....

12. An ا *-a* can be added to nouns and adjectives to form an interjection, e.g.

خداوندا *xodavanda*, O God!

خوشا بحال شما *xofa be hale soma*, O happy your state!

خوشا شیراز *xofa siraz*, O happy Shiraz!

If the noun to which this 'interjectory' *alef* is added ends in ا *a* or و *u*, a ی *y* is inserted between the final vowel and the 'interjectory' ا *-a*, e.g.

خدایا *xodaya*, O God!

Personal Pronouns, with the exception of من *man* 'I', do not take the 'interjectory' ا *-a*.

13. Certain nouns are used as adjectives, e.g.

این خانه بسیار راحت است *in xane besyar rahat ast*, This house is very comfortable (راحت = ease, comfort).

14. The comparative degree of adjectives is sometimes used in Persian where the superlative is used in English, e.g.

بهر شهریکه نزدیکتر است بروید *be har shahri ke nazdiktar ast beravid*, Go to the nearest town.

The comparative ending is also added to certain nouns, e.g.

این طرفتر بنشینید *in tarafdar beneshinid*, Sit nearer this way (side).

A phrase such as 'he got better and better' is rendered

روز بروز بهتر میشد *ruz be ruz behtar misod*,

or

هی بهتر میشد *hei behtar misod*.

(See also Lesson XIII, para. 24.)

'The sooner the better' is translated

هر چه زودتر بهتر *har ce zudtar behtar*.



هر قدر *har qadr* can be used instead of هر چه *har ce*, e.g.

هر قدر برودخانه نزدیکتر میشوید زمین حاصلخیزتر است  
*har qadr be rudxane naẓdiktar mišavid ẓamin haselxiẓtar ast*,  
 The nearer you get to the river the more fertile the land.

'How much the more' and 'how much the less' are rendered as follows:

اگر آن وقت از او بدتان میامد بطریق اولی<sup>۱</sup> باید حالا از او نفرت  
 داشته باشید

*agar an vaqt az u badetan miamad be tariqe ōula bayad hala az  
 u nefrat dasfe basid*,

If you disliked him then, how much the more must you dislike  
 him now.

اگر این کتاب را دوست دارید چقدر باید آن یکی را دوست داشته باشید<sup>۲</sup>

*agar in ketabra dust darid ce qadr bayad an yakira dust dasfe basid*,  
 If you like this book, how much the more must you like that  
 one.

باو نمیشود اعتماد کرد تا چه رسد برادرش  
*be u namifavad e'temad kard ta ce rasad be baradaraš*,  
 One cannot trust him, much less his brother.

۱۵. In Classical Persian the absolute use of the comparative and  
 superlative is sometimes found, e.g.

قشنگترین *qasangtarin*, most beautiful (=very beautiful).

قشنگتر *qasangtar*, more beautiful (=very beautiful).

۱۶. Comparison can be expressed by که *ke*, e.g.

مردنت به که مردم آزاری<sup>۳</sup> *mordanat beh ke mardom azari*, Thy  
 death is better than oppression of  
 the people (it is better that thou  
 shouldst die, than that thou shouldst  
 oppress the people).

This usage is classical rather than modern.

For other methods of expressing comparison see Lesson III, para. 17.

<sup>۱</sup> *ōula* is the elative of اول *avval*; see Part II, Lesson XVI, para. 16.

<sup>۲</sup> For the use of the Subjunctive Past of داشتن *dashtan* see Lesson XIII, para. 12 (h).

<sup>۳</sup> From آزردن *azordan* 'to oppress'.

17. Many adjectives can be used as nouns. Their use as nouns, however, tends to be more common in the plural than the singular. The use of the plural termination *-an* with adjectives used as nouns denoting rational beings has already been noted (see above para. 5).

18. In Persian two nouns or two adjectives with the same or similar meanings are often used together, e.g.

گریه و زاری *gerie o zari*, weeping and wailing.

تك و تنها *tak o tanha*, single and alone.

تر و تازه *tar o taze*, moist and fresh.

خوش و خرم *xof o xorram*, happy and cheerful.

Such combinations are not considered bad style.

19. Repetition of a word indicates:

(a) Intensity, e.g.

تند تند بیا *tond tond beya*, Come very quickly.

زار زار گریه میکرد *zar zar gerye mikard*, She was weeping bitterly.

This is also the case where an adjective is repeated with the copula *و o*, or with the *ezafe*, e.g.

تند و تند آمدم *tond o tond amadam*, I came very quickly.

خطرناك خطرناك *xatarnake xatarnak*, very dangerous.

(b) Continuation, e.g.

یواش یواش میامد *yavaf yavaf miamad*, He was coming along slowly.

باران نم نم میامد *baran nam nam miamad*, It kept on drizzling.

(c) Grouping, e.g.

کبکها دسته دسته بلند شدند *kabkha daste daste boland fodand*,  
The partridges rose in coveys.

(See also Lesson XIII, para. 3 (b) below)

20. 'and' is derived from two different sources: namely *و = va* from the Arabic and *و = o* from Middle Persian (see p. 38, n. 2). The latter form, in addition to its use in compound numerals and in certain com-

pounds (see Lesson x) tends to be used rather than *و* = *va* when it connects words or phrases commonly associated together, e.g.

روز و شب *ruẓ o šab*, day and night.

In rapid speech it tends to be used in other contexts also, and in poetry it may be necessitated by the scansion.

*و* 'and' is used

(a) As a copulative, e.g.

آمد و از ما خدا حافظی کرد *amad va az ma xoda hafeẓi kard*, He came and said good-bye to us.

If a noun is qualified by several adjectives these may be united by *و* instead of the *eẓafe*, e.g.

آدم هوشیار و لایق و صبوری بود *adame hufyar va layeq va saburi bud*,  
He was an intelligent, worthy  
and very patient man,

instead of

آدم هوشیار لایق صبوری بود *adame hufyare layeqe saburi bud*.

(b) To introduce a qualifying phrase, e.g.

سر میز نشسته بود و قلمی بدستش بود *sare miẓ nefaste bud va qalami be dastef bud*, He was sitting at the table with a pen in his hand.

(c) To mean 'is equal to, accompanied by, is the same as', e.g.

پیری و صد عیب *piri o sad eib*, Old age is accompanied by a hundred defects.

(d) To mean 'or', e.g.

گل همین پنج روز و شش باشد *gol hamin panj ruẓ o šef basad*, A flower lasts but five or six days.

(e) To indicate association, e.g.

من و شراب خوردن چه حرفها میزنید *man o šarab xordan ce harfha miẓanid*, I—drink wine?  
What are you saying?

تابستان آینده ما و اصفهان *tabestane ayande ma o esfahan*, Next summer Isfahan for us.

This و is frequently used in poetry, e.g.

که گر جستم از دست این تیر زن \* من و کنج ویرانه پیر زن  
*ke gar jastam az daste in tir zan man o konje vērānaye pīr zan,*  
 ...saying if I escape the hand of this archer, I will be content with  
 a corner of the old woman's ruined hut.

چو فردا برآید بلند آفتاب \* من و گرز و میدان و افراسیاب  
*co<sup>1</sup> farda bar ayad boland aftab man o gorz o mēidan o afrasiab,*  
 When tomorrow the sun mounts high (in the heavens) there will  
 I be with my club in the battlefield with Afrasiab.

### VOCABULARY

باقیه	<i>baqiye</i> , remainder.	احترام	<i>ehteram</i> , respect, honour.
ترتیب	<i>tartib</i> , arrangement, ar- ranging.	تحف	<i>tohaf</i> (pl. of تحفه <i>tohfe</i> ), presents.
حکمران	<i>hokmran</i> , governor.	هدایا	<i>hadaya</i> (pl. of هدیه <i>hadiye</i> ), presents.
قسم	<i>qesm</i> , kind, sort.	لگام	<i>legam</i> , bridle.
وسایل	<i>vasayel</i> (pl. of وسیله <i>vasile</i> ), means.	قاطر	<i>qater</i> , mule.
استراحت	<i>esterahat</i> , rest, repose.	بخشیدن	<i>baxšidan</i> , to bestow, give.
جماعت	<i>jama'at</i> , group, body, company (of people).	سپس	<i>sepas</i> , then.
ساختن (ساز)	<i>saxtan</i> ( <i>saz</i> ), to make.	ملاطفت	<i>molatefat</i> , showing fa- vour, kindness.
فراهم	<i>faraham</i> , available.	خدمتگذار	<i>xedmatgozar</i> , servant, retainer.
حاکم	<i>hakem</i> , governor.	صمیمی	<i>samimi</i> , sincere.
ناظر	<i>naẓer</i> , overseer, bailiff; a kind of inspector.	صداقت	<i>sadaqat</i> , sincerity, faith- fulness.
استقبال	<i>esteqbal</i> , going out to give a ceremonial wel- come (to someone).	صمیمیت	<i>samimiyat</i> , sincerity.
بوسیدن	<i>busidan</i> , to kiss; روبوسی <i>rubusi</i> , kissing on the face.	معتقد	<i>mo'taqed</i> , having faith (in), believing (in), convinced (of).
		دستیاری	<i>dastyari</i> , help.

<sup>1</sup> چو *co* is a contraction of چون *cun* used in poetry.

وردی	Allahverdi Khan (one of	فریفتن	<i>farifstan</i> ( <i>farib</i> ), to de-
خان	Shah Abbas' military	(فریب)	ceive.
	leaders).	پشیمانی	<i>pasimani</i> } regret.
سپهسالار	<i>sepahsalar</i> , army com-	ندامت	<i>nedamat</i> }
	mander.	گزیدن	<i>gazidan</i> , to bite, sting.
فنون	<i>fonun</i> (pl. of فن <i>fann</i> ), art.	قفا	<i>qafa</i> , nape of the neck;
رنج	<i>ranj</i> , trouble, vexation;		در قفا <i>dar qafa</i> , behind.
	رنج بردن <i>ranj bordan</i> ,	وجه	<i>vajh</i> , way, manner.
	to suffer trouble, vexa-	نیک	<i>nik</i> , good.
	tion.	نام	<i>nam</i> , name.
سپاه	<i>sepah</i> , army.	برتری	<i>bartari</i> , superiority.
سپاهی	<i>sepahi</i> , soldier.	مژده	<i>mozde</i> , good news.
تهیه	<i>tahie</i> , preparing, making	انوشیروان	<i>anushiravane adel</i> , Anu-
	ready.	عادل	shiravan the Just (the
پیشنهاد	<i>pisnehad</i> , proposal.		Sasanian ruler who
سفیر	<i>safir</i> , ambassador, envoy,		reigned A.D. 531-78).
	plenipotentiary.	خدایتعالی	<i>xodaye ta'ala</i> , God most
سلطین	<i>salatin</i> (pl. of سلطان		high <sup>1</sup> .
	<i>soltan</i> ), rulers, sul-	عدو	<i>adu</i> , enemy.
	tans.	حکایت	<i>hekayat</i> , story.
متحد	<i>mottahed</i> , united.	متفرق	<i>motafarreq k.</i> , to disperse
متملق	<i>motamalleg</i> , a flatterer.	کردن	(trans.).

### آمدن برادران شرلی بایران

(بقیه از درس پیش)

با این ترتیب حکمران قزوین از او پذیرائی شایان نمود و همه قسم وسایل استراحت آن جماعترا فراهم ساخت تا آنکه خبر ورود شاه بنزدیکی قزوین بشهر رسید و برادران شرلی و همراهانشان بهمراهی ناظر و حاکم قزوین باستقبال شاه رفتند و شاه هم با آن دو برادر روبوسی کرده با احترام تمام از آنها پذیرائی نمود و تحف و هدایای زیاد (۱۴۰ اسب با لگام زرین و ۱۰۰ قاطر و ۱۰۰ شتر و مقدار زیادی پول) بآنها و همراهانشان بخشید سپس با آن جماعت بیایتخت (اصفهان) رفت و ششماه در آن شهر از آنها پذیرائی کرد و بقدری نسبت بآنها ملاطفت

<sup>1</sup> تعالی *ta'ala* is an Arabic verbal form (=he is exalted) used here as an adjective.

نمود که خودشانرا از خدمتگذاران صمیمی شاه عباس دانستند و انتی هم در مدت اقامت در اصفهان شاهرا بصداقت و صمیمیت خود معتقد ساخت و بدستیاری الله وردیخان سپهسالار ایران در آموختن فنون جنگی ایران رنج بسیار برد و ایرانیان فنون جنگرا از شرلی آموختند و سپاهیان مرتب و ۵۰۰ عراده توپ و ۲۰,۰۰۰ تفنگ تهیه کردند سپس انتی بشاه عباس پیشنهاد کرد که سفیری بدربار سلاطین اروپا فرستد و با ایشان بر ضد دولت عثمانی متحد شود

(نا تمام)

### EXERCISE 22

بسختان دروغ متملقان فریفته نشوید و از شنیدن آنها بر حذر باشید تا پشیمانی نبرید و انگشت ندامت بدندان نگزید — هرکه در قفای دیگران بد گوید بهیچ وجه دوستیرا نشاید — هرکه را در زندگانی کار نیک نباشد پس از مردن نام نیک نباشد — مردمانرا برتری بر جانوران برفتار نیک است و کردار خوب — کسی مژده پیش انوشیروان عادل برد که شنیدم فلان دشمن را خدای تعالی بر داشت گفت هیچ شنیدی که مرا خواهد گذاشت  
مرا همک عدو جای شادمانی نیست \* که زندگانی ما نیز جاودانی نیست

### EXERCISE 23

1. He has gone into the bazaar to buy a book. 2. After he had been two years in the army he became an officer. 3. This story is worth hearing. 4. I do not care for this kind of book. 5. Many kinds of fruit grow in Persia. 6. The people began to assemble in the square; men, women and children were there and did not disperse until after sunset. 7. The women were carrying their children on their backs. 8. The book is both interesting and well written. 9. I am going and nobody can prevent me. 10. It has not done me much good nor any one else either (it had not much benefit for me...). 11. Facilities for rest are available for all the workmen by day and by night. 12. I never spoke or wrote to him. 13. Either he or I must go. 14. He cannot have gone out else he would have told me.



## LESSON XIII

The use of the tenses. The Negative. Impersonal Constructions. Continuous Tenses formed with داشتن *daftan*. The particle می *hei*. Certain Classical usages.

1. (a) The Infinitive and Short Infinitive are used as nouns, e.g.

دانا شدن توانا شدن است *dana sodan tavana sodan ast*, To be learned is to be powerful.

گفتن این صلاح نیست *goftane in salah nist*, It is not expedient to say this.

پیشرفت او شایان تحسین است *pisraft-e u sayane tahsin ast*, his progress is praiseworthy.

(b) The Infinitive is used to express purpose or finality with the preposition به *be*, e.g.

دیدن برادر خود رفت *be didane baradare xod raft*, He went to see his brother.

شروع کرد بنوشتن *foru' kard be neveftan*, He began to write.

خواندن پرداخت *be xandan pardaxt*, He set to work to read.

If the subordinate verb is a compound verb one part of which is a noun the verbal part can sometimes be omitted, e.g.

شروع کرد بگریه *foru' kard be gerie* (for گریه کردن *gerie kardan*), He began to weep.

شروع کرد بفرار *foru' kard be farar* (for فرار کردن *farar kardan*), He began to flee.

But

شروع کردند بجمع شدن *foru' kardand be jam' sodan*, They began to assemble.

(c) The Short Infinitive is used after impersonal verbs (see Lesson vi, para. 12), e.g.

میشود کرد *mifavad kard*, It can be done.

(d) In Classical Persian the Infinitive is sometimes used in final clauses where in Modern Persian the Subjunctive would be used, e.g.

لقمان گفت دریغ باشد کلمه حکمت با ایشان گفتن

*loqman goft dariy basad kalameye hekmat ba isan goftan*,

Loqman said it would be a pity to waste on them (to say to them) words of wisdom.

مصلحت ندیدم از این بیش ریش درونشرا بملامت خراشیدن و  
نمک پاشیدن

*maslehat nadidam az in bis rise darunesra be malamati xarafidan va  
namak pasidan,*

I did not consider it expedient to rub (scratch) his inner wound  
more than this by reproach or (and) to sprinkle salt upon it.

(e) In Classical Persian the Infinitive is sometimes used with the  
auxiliaries توانستن *tavanestan* 'to be able', خواستن *xastan* 'to want',  
and بایستن *bayestan* and شایستن *sayestan* used impersonally. E.g.

بقیه عمر را از عهده شکر آن بیرون آمدن نتوانم

*baqiyeye omrra az ohdeye fokre an birun amadan natavanam,*

For the rest of (my) life I shall not be able to pay the debt of  
gratitude I owe for that.

(f) In Classical Persian the Infinitive is sometimes used with  
a preposition to express the passive, e.g.

پادشاه همه را بکشتن اشارت فرمود<sup>1</sup> *padesah hamera be koflan  
efarat farmud*, The king  
gave a sign for them all to  
be killed.

2. The Past Participle, apart from its use in conjugating the verb,  
is used

(a) As an adjective, e.g.

آماده باشید *amade basid*, Be prepared.

The negative of the Past Participle when it is used as an adjective or  
a noun (see immediately below) is *na-*, e.g.

ناگفته نماند *nagofte namanad*, Let it not remain unsaid.

(b) As a noun, e.g.

گفته مرا شنید *gofteye mara senid*, He heard what I said.

The Past Participle is widely used as a noun in the plural referring to  
human beings, but less frequently in the singular, e.g.

بازداشت شدگان *bazdast fodegan*, the internees.

کشتگان *koflegan*, the killed.

<sup>1</sup> See Lesson XIV, para. 1 (c) for this use of فرمودن *farmudan* (*farma*).

(c) In apposition in the event of the subject of two co-ordinate sentences being the same and the action of the former of the two preceding the latter, e.g.

نامه شما رسیده خوانده شد *nameye soma raside xande sod*, Your letter has been received and read.

If the tenses of the verbs of two or more co-ordinate sentences are the same and their actions concurrent, the Past Participle followed by و *va* can be used in all but the final sentence, provided the subjects are the same.

### 3. The Present Participle is used:

(a) As an adjective, e.g.

خواهان سلامتی شما هستم *xahane salamatiye soma hastam*, I am desirous of your well-being (health).

(b) As an adverb, in which case it is usually repeated, e.g.

دوان دوان جلو آمد *davan davan jelou amad*, He came forward running.

4. The Noun of the Agent, formed by the addition of -نده *-ande* to the Present Stem, is also sometimes used as an adjective, e.g.

درخشنده *daraxfande*, shining (from درخشیدن *daraxfidan* 'to shine').  
مرد بخشنده *marde baxfandei*, a liberal man (from بخشیدن *baxfidan* 'to give, bestow').

### 5. The Preterite is used:

(a) For a single definite action in the past, e.g.

دیروز رفت *diruz raft*, He went yesterday.

(b) For an action just performed, e.g.

اورا الآن دیدم *ura al'an didam*, I saw him just now.

(c) For the anterior of two possible future actions, e.g.

انگلستان که رفتید نامه بمن بنویسید  
*englestan ke raftid namei be man benevisid*,  
When you go to England, write a letter to me.

This use is comparable with its use in Present and Future conditions (see Lesson VII, para. 5 (a) above).

(d) For an action about to be completed, e.g.

آدم *amadam* = I am coming (in answer to a question or implied question such as 'are you coming?' or a command such as 'hurry up').

رفتم *raftam* = I am going.

(e) In one or both parts of a conditional sentence to denote a foregone conclusion, e.g.

اگر رفتی بردی اگر خفتی مردی *agar rafti bordi agar xofti mordi*, If you go you win, if you sleep you die.

(f) In narrating past events that closely follow one another where the Pluperfect would be used in English, e.g.

وقتیکه حرف خود را تمام کرد جواب دادم  
*vaqtike harfe xodra tamam kard javab dadam*,

When he had finished what he had to say, I answered.

(g) With certain compound verbs formed with شدن *sodan*, indicating a state which began in the past and continues into the present, or a state which has just come to pass, e.g.

حاضر شدم *hazer sodam* = I am ready.

تشنه شدم *tesne sodam* = I am thirsty.

پشیمان شدم *pasiman sodam* = I am sorry (repentant).

خسته شدم *xaste sodam* = I am tired.

In certain contexts the Preterite of such verbs can refer to the past, e.g.

دیروز گرسنه شدم *diruz gorosne sodam*, Yesterday I was hungry.

(h) In sentences such as the following where the Perfect or Present is used in English:

کتابمرا فراموش کردم *ketabamra faramus kardam*, I have forgotten my book.

زود آمدید *zud amadid*, You are early.

دیر کردید *dir kardid*, You are late.

جستمش *jostamef*, I have found it.

In Colloquial Persian the Preterite *bayest* is sometimes used with a present meaning, e.g.

بایست رفت *bayest raft* = It is time to go.

## 6. The Imperfect is used:

(a) For a continuous action in the past, e.g.

- نامه مینوشت *namei minevešt*, He was writing a letter.  
 باران میامد *baran miamad*, It was raining.  
 وقتی که مرا صدا زد کتاب میخواندم *vaqtike mara sada zad ketab mixandam*,  
 When he called me I was reading  
 a book.  
 میخواستم از شما پرسش *mixastam az šoma beporsam*, I wanted  
 to ask you.  
 میخواست برود *mixast beravad*, He wanted to go.  
 شاید آنها هم دلشان میخواست  
 وسایل راحتی مرا داشتند *šayad anha ham delešan mixast vasa'ele  
 rahatiye mara daštand*, Perhaps they  
 also wished they had the facilities  
 for comfort I had.<sup>1</sup>

(b) For habitual action in the past, e.g.

- هر سال آنجا میرفتم *har sal anja miraftam*, Every year I went  
 there.

(c) For an impossible action or state referring to the past or present (see also Impossible Conditions, Lesson VII, para. 5 (b) above), e.g.

- اگر میدانست میگفت *agar midanest migoft*, If he had known he would  
 have said;

and in unfulfilled wishes (see below, para. 16).

(d) Sometimes with the force of 'to be about to', e.g.

- طیاره بر زمین فرود میامد که آتش گرفت  
*tāiyare bar zamin forud miamad ke atef gereft*,  
 The aeroplane was about to land when it caught fire.

The Imperfect of خواستن *xastan* is sometimes used as a kind of auxiliary with this meaning, e.g.

- میخواست بنشیند که صداش کردند *mixast benesinad ke sadaf kardand*,  
 He was about to sit down when  
 they called him.

<sup>1</sup> In this example شاید *šayad* does not affect the tense of the main verb. See also para. 12 (e) below.



(e) In the case of خواستن *xastan*, sometimes in Colloquial Persian in place of the Present, e.g.

کجا میخواستید بروید *koja mixastid beravid* = Where do you want to go?

(f) With the force of 'to begin to', e.g.

در اثنای این حال تشنگی بر ملک مستولی شد مرکب هر طرف میتاخت  
*dar asnaye in hal tefnegi bar malek mostouli sod markab har taraf mitaxt*,  
 Meanwhile thirst overcame the king; he began to gallop his horse in every direction.

This usage is literary and is more common in Classical than in Modern Persian.

#### 7. The Perfect is used:

(a) For an action in the past the results of which continue to be effective or apparent after the action itself, e.g.

کتاب گم شده است *ketab gom fode ast*, The book is lost  
 (i.e. has been lost and is still lost).

شاه عباس این کاروانسارا بنا کرده است *fah abbas in karevansarara bana karde ast*, Shah Abbas built this caravanserai.

The Perfect is thus used when referring to the sayings or writings of famous men (on the assumption that these are still effective and have lived on), e.g.

سعدی گفته است... *sa'di gofte ast*, Sa'di said....

(b) To refer to some indefinite time in the past, e.g.

زمانی این سخنها شنیده‌ام *zamani in soxanra fenide am*, I heard these words at some time or other.

تشخیص داده ایم که لازم میباشد *tafxis داده ایم که لازم میباشد*, We decided (at some indefinite time in the past) that it was necessary.

(c) To refer to the future in the main clause after a temporal clause introduced by تا *ta* 'by the time that', e.g.

تا منزل برگردید تمام پولتانرا خرج کرده اید  
*ta manzel bar gardid tamame puletanra xarj karde id*,  
 By the time you return home you will have spent all your money.



(d) Occasionally with a prefixed می *mi-*, e.g.

کتابهای تاریخ در هر دوره ساده‌ترین طریق نوشته می‌شده است  
*ketabhaye tarix dar har dōure be sadetarin tariq neveste misode ast,*

Histories, in every period, were written in the simplest style.

### 8. The Pluperfect is used:

(a) To describe the anterior of two actions or states in the past which do not follow one another immediately, e.g.

وقتی که رسید رفته بودند *vaqtike rasid rafte budand*, When he arrived they had gone.

نامه که نوشته بودید خواندم *namei ke neveste budid xandam*, I read the letter which you wrote (had written).

(b) In one or both parts of an impossible condition referring to the past (see Lesson VII, para. 5 (b) above), e.g.

اگر میدانستم گفته بودم *agar midanestam gofte budam*, If I had known, I would have said (so).

(c) To describe unfulfilled wishes in the past (see below, para. 16).

### 9. The Present is used:

(a) For a state or action taking place in the present, e.g.

کاغذ مینویسد *kayaz minevisad*, He is writing a letter.

باران می‌آید *baran miayad*, It is raining.

(b) For an action or state beginning in the past and continuing in the present, e.g.

چند وقت است که اینجا هستید *cand vaqt ast ke inja hastid*, How long have you been here?

دو سال است که در ایران هستم *do sal ast ke dar iran hastam*, I have been two years in Persia (and am still there).

از دیروز تا حالا مشغول این کار است *az diruz ta hala mafyule in kar ast*, He has been busy with this work (affair) ever since yesterday.

چکار میکنید *ce kar mikonid*, What are you doing, what have you been doing?

(c) For something said by a well-known person in the past, e.g.

نویسندگان معروف میگویند... *nevisandegane ma'ruf miguyand...*,  
Famous writers say....

It is more usual in such cases to use the Perfect (see para. 7 (a) above).

(d) For the Future, e.g.

فردا باو میگویم *farda be u miguyam*, I will tell him to-morrow.

In compound verbs formed with *شدن* *sodan* of the type mentioned in para. 5 (g) above, the present usually has a future meaning, e.g.

خسته میشوید *xaste misavid*, You will be tired.

(e) In certain cases after *اگر* *agar* 'if', e.g.

بروید و ببینید احمد درس خود را میخواند یا نه اگر میخواند خوب  
است و اگر نمیخواند تنبیهش بکنید

*beravid va bebinid ahmad dars-e xodra mixanad ya na agar  
mixanad xub ast va agar namixanad tambihef bekonid*,

Go and see if Ahmad is doing his lessons or not. If he is  
doing them it is well, but if not punish him.

It should be noted that there is a tendency in Colloquial Persian to substitute the present indicative for the present subjunctive in the protasis of Possible Conditions referring to future time.

10. The General Present (see Lesson IV, para. 1 (c) above) is used for general statements relating to the present or future, e.g.

در آنچه گویم یا نویسم خدا داند که تعصبی ندارم

*dar ance guyam ya nevisam xoda danad ke ta'assobi nadaram*,

I have no fanaticism—God knows—in whatever I say or write.

هر جا سهوی بینند و خطائی نگرند بگویند

*har ja sahvī binand va xatai negarand, beguyand*,

Wherever they see a mistake or perceive an error, let them say (so).

هر که شاه آن کند که او گوید \* حیف باشد که جز نگو گوید

*har ke shah an konad ke u guyad heif basad ke juze neku guyad*,

It is a pity that anyone whose word the king follows should say  
anything but (what is) good.

\* For نیکو *niku* 'good'.

In the case of بودن *budan* the general present is frequently used, e.g.

تهران که پایتخت ایران باشد شهر بزرگی است

*tehran ke pâitaxte iran basad fahre bozorgist,*

Tehran, which is the capital of Persia, is a large town.

11. The Subjunctive Present is used:

(a) In a subordinate clause to express a state or action about which there is an element of doubt, e.g.

ممکن است که بیاید *momken ast ke beyayad*, It is possible that he may come.

(b) To express purpose, with or without که *ke*, e.g.

خواهش میکنم درخواست مرا قبول کنید

*xahef mikonam darxaste mara qabul konid,*

I ask you to agree to (accept) my request.

تصمیم گرفتند که بروند

*tasmim gereftand ke beravand,*

They decided to go.

(c) After final conjunctions, e.g.

اینرا پنهان کرد تا کسی پیدا نکند

*inra panhan kard ta kasi pēida nakonad,*

He hid this so that no one would find it.

تا نشان سم اسبت گم کنند \* ترکمانا نعلرا وارونه زن

*ta nefane some asbat gom konand torkomana na'ira varune zan,*

O Turkoman, put the horseshoe on back to front so that the print of thy horse's hoof will be lost!

این کار را حالا بکنید تا زودتر تمام شود

*in karra hala bekonid ta zudtar tamam savad,*

Do this now so that it will be finished sooner.

In Classical Persian تا *ta* as a final conjunction can be followed by the Indicative to indicate that the action depending upon the main verb has been performed, e.g.

باو فرمود تا رفت *be u farmud ta raft*, He ordered him to go (and he went).

(d) After تا *ta* 'by the time that, until' in general statements and when referring to the present or future: e.g.

تا بیاید تاریک خواهد شد  
*ta beyaid tarik xahad sod,*  
 By the time you come it will be dark.  
 تا اینرا نخواهید نفیهمید  
*ta inra naxanid namifahmid,*  
 You will not understand this until you read it.

(e) In general relative clauses, e.g.

هر وقتیکه آنرا بخوانم یاد شما میفتم  
*har vaqtike anra bexanam be yade soma mioftam,*  
 Whenever I read that I think of you.

(f) After the verbs توانستن *tavanestan* 'to be able' and خواستن *xastan* 'to want' (see Lesson VI, para. 7), e.g.

نتوانست بیاید *natavanest beyayad,* He could not come.  
 میتوانید آنرا باز کنید *mitavanid anra baz konid,* Can you open that?  
 میخواست برود *mixast beravad,* He wanted to go.  
 میخواهند شما را ببینند *mixahand somara bebinand,* They want to see you.

(g) After باید *bayad* 'must, ought' referring to the present or future, e.g.

باید برویم *bayad beravim,* We must go.

(h) After شاید *sayad* 'perhaps' referring to the present or future, e.g.

شاید اینجا باشد *sayad inja basad,* Perhaps he is here.  
 شاید بیاید *sayad beyayad,* Perhaps he will come.

(i) In Conditional Clauses (see Lesson VII, para. 5 (a) above), e.g.

اگر وقت بکنیم بگردش میرویم *agar vaqt bekonim be gardef miravim,*  
 If we have time, we will go for a walk.

(j) To refer to the 'future with doubt' in the 1st pers. sing., e.g.

بروم یا نروم *beravam ya naravam,* Shall I go or not?  
 چه بگویم *ce beguyam,* What shall I say?

(k) As a Jussive in the 1st and 3rd pers. sing. and pl., e.g.

برویم *beravim*, Let us go.

(l) After *پیش از آنکه* *pif az anke* and *قبل از آنکه* *qabl az anke*, 'before', *به جای اینکه* *be jaye inke* and *در عوض اینکه* *dar avaze inke*, 'instead of (this that)', and *جز اینکه* *joz inke* and *غیر از اینکه* *yeir az inke*, 'except'.

12. The Subjunctive Past is used:

(a) To refer to an action or state in the past about which there is an element of doubt, e.g.

گمان میبرم که رفته باشد *gaman mibaram ke rafte basad*, I think he may have gone.

(b) To describe the anterior of two future actions or states, e.g.

تا دکتر برسد مریض مرده باشد *ta doktor berasad mariž morde basad*, By the time the doctor arrives the sick man will have died.

This usage is classical, the Perfect being used rather than the Subjunctive Past in modern usage.

(c) To refer to an action presumed to have been already performed, or a state presumed to be in existence, e.g.

میترسم تمام شده باشد *mitarsam tamam šode basad*, I fear it will have finished.

تصور میکنم تا حالا رسیده باشد *tasavvor mikonam ta hala raside basad*, I think he will have arrived by now.

(d) After *باید* *bayad* and *بایست* *bayest* 'ought, must', referring to past time, e.g.

باید (بایست) رفته باشد *bayad (bayest) rafte basad*, He must have gone.

(e) After *شاید* *šayad* 'perhaps', referring to past time unless the action or state referred to is continuous (see para. 6 (a) above) or forms the apodosis of an impossible condition in the past (see Lesson VII, para. 5 (b) above). E.g.

شاید اینرا خوانده باشید *šayad inra xande bafid*, Perhaps you have read this.

(f) After *mibayest* 'ought to have', e.g.

*mibayest dide basid*, You ought to have seen (this).

*mibayest in ketabra xande basad*, He ought to have read this book.

(g) In conditional clauses (see Lesson VII, para. 5 (a, iii above), e.g.

*agar karde basad ce xahid kard*, If he has done (it), what will you do?

(h) In the case of the verb *داشتن* *daftan* 'to have' for the Subjunctive Present, e.g.

*bayad xēli hōusele daste basid*, You must have great patience.

*har cizi ke mēil daste basid tahie mikonam*, I will obtain (prepare) whatever you want.

### 13. The Future is used:

(a) To refer to a future action or state, e.g.

*farda xahad raft*, He will go to-morrow.

(b) To indicate certainty, e.g.

*in ali xahad bud* = This must be 'Ali (said in reply to some such remark as *kasi dar miznad* 'someone is knocking at the door').

### 14. The Imperative is used:

To express a command, e.g.

*borōu*, go.

15. A form in *-ad* (3rd pers. sing.) has a precative sense. It is the sole surviving form of the old Optative.

The prefix *be-* is often added to it, e.g.

*berasad*, May he arrive.

The negative is formed by the prefix *ma-*, e.g.

*ma-konad*, May he not do.

This form is seldom, if ever, used in Colloquial Persian.



The precative of بودن *budan* is باد *bad*. (که) مبادا *mabada (ke)* used as a conjunction (=lest) is the negative precative to which the interjectory *alef* has been added (see Lesson XII, para. 12). It is also used in the phrase روز مبادا *ruze mabada*=a rainy day, or (in Classical Persian) the day of judgement.

16. Wishes are expressed by کاشکه *kaske* or کاشکی *kaski* 'would that' followed by the Subjunctive Present, e.g.

کاشکی بیاید *kaski beyayad*, Would that he would come.

The tense in unfulfilled wishes is the Imperfect or the Pluperfect, e.g.

کاشکی میآمد (آمده بود) *kaski miamad (amade bud)*, Would that he had come.

17. After verbs of saying, thinking, knowing, seeing, etc., the tense of the verb is normally that of direct speech, but the pronoun is not necessarily that of direct speech. The particle که *ke* 'that' sometimes follows the main verb. E.g.

بمن گفت که نمیام	<i>be man goft ke namiayam</i>	} He told me that he was not coming.
بمن گفت که نمیاید	<i>be man goft ke namiayad</i>	
گفت که اسبها حاضرند	<i>goft ke asbha hazer and</i>	He said the horses were ready.

باو گفتم که نمیام	<i>be u goftam ke namiayam</i>	I told him I was not coming.
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دیدیم که اینجا هستند	<i>didim ke inja hastand</i>	We saw they were here.
فکر کرد که این آسان است	<i>fekr kard ke in asan ast</i>	He thought this was easy.

افسوس میخورم که چرا آمدم	<i>afsus mixoram ke cera amadam</i>	I regret that I came.
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پرسید کسی منزل هست	<i>porsid kasi manzel hast</i>	He asked if anyone was at home.
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از ما پرسیدند که کیستیم	<i>az ma porsidand ke kistim</i>	They asked us who we were.
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پیغام داد که فردا میام	<i>peiyam dad ke farda miayam</i>	He sent a message to say he would come the next day.
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فکر نمیکردم که خواهد آمد	<i>fekr namikardam ke xahad amad</i>	I did not think that he would come.
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Indirect Speech is occasionally used. The last example could thus be rendered:

فکر نمیکردم که بیاید *fekr namikardam ke beyayad*.

*qōul dadan* and *va'de kardan* 'to promise' are usually followed by a final clause with the Subjunctive Present, e.g.

وعدہ کرد کہ بیاید *va'de kard ke beyayad*, He promised to come.

*ke* can sometimes be translated by 'saying', e.g.

مدبران ممالک آن طرف در دفع مضرت ایشان مشورت کردند کہ این طایفہ  
گرفتہ ہم بر این نسق روزگاری مداومت نمایند مقاومت ایشان ممتنع گردد

*modabberane mamaleke an taraf dar daf'e mazarrate isan masfvarat  
kardand ke in tayefe gar ham bar in nasaq ruzgari modavamat  
namayand moqavamate isan momtane' gardad*,

The statesmen of the kingdoms of that region consulted together concerning the repelling of their evil, saying 'if this group (tribe) continues in this way for any (length of) time, it will be impossible to resist them'.

18. Although *ta* as a temporal conjunction is capable of five distinct meanings, careful observation of the tenses employed both in the *ta* clause and in the main clause will show that in Modern Persian no ambiguity arises, e.g.

(i) 'as long as'

تا باران میاید بیرون نمیرویم

*ta baran miayad birun namiravim*,

As long as it rains we shall not go out.

تا مدرسه میرفتم چیزی یاد نمیگرفتم

*ta madrase miraftam cizi yad namigereftam*,

As long as I went to school I learnt nothing.

تا میتوانید آنرا تحمل کنید

*ta mitavanid anra tahammol konid*,

Bear it as long as you can.

(ii) 'by the time that'

تا برسید دیر میشود

*ta berasid dir misavad*,

It will be late by the time you arrive.

<sup>1</sup> For اگر *agar*.

تا تریاق از عراق آرند مار گزیده مرده باشد

*ta taryaq az eraq arand mar gazide morde basad,*

By the time they bring the antidote from Iraq the person bitten by the snake will have died.

In modern usage also if the verb of the clause introduced by *تا ta* 'as long as' is بودن *budan* 'to be' and refers to the present or future the Present Subjunctive is used, e.g.

تا دولتها اینطور باشند اوضاع خوب نمیشود

*ta doulatha in tōur basand ōuza' xub namifavad,*

As long as the governments are like this conditions will not improve.

19. The use of a negative verb with هیچ *hic* and هرگز *hargez* has already been mentioned (see Lesson IV, para. 22 and Lesson VII, para. 1, respectively) and the use of the double negative with *تا ta* 'until' (see Lesson VI, para. 17 (c) above).

Certain verbs of prohibition require a negative in the subordinate clause, e.g.

منع کردم که آنجا نرود *man' kardam ke anja naravad*, I forbade him to go there.

But

ممنوع بود که کسی آنجا برود *mamnu' bud ke kasi anja beravad*, It was forbidden for anyone to go there.

The word قدغن *qadayan* 'forbidden' requires a negative verb, e.g.

ضمناً قدغن شد که دیگر بخانه مادرم نروم

*ẓemnan qadayan sod ke digar be xaneye madaram naravam,*

Meanwhile it was forbidden for me to go any more to my mother's house.

The Arabic forms *أصلاً aslan* and *أبداً abadan* are used with a negative verb to mean 'not at all' and 'never', e.g.

أبداً آنجا نبودم *abadan anja nabudam*, I was never there.

أصلاً نمیخواهم *aslan namixaham*, I do not want (it) at all.

The use of the negative in the following idioms should be noted:

از باغ بیرون نیامده بود که مرا دید *az bay birun nayamade bud ke mara did*, He had barely come out of the garden when he saw me.

<sup>1</sup> See Part II, Lesson XXI, para. 16 (b) for Arabic Nouns in the accusative used as adverbs.

- آفتاب نژده راه افتادیم *aftab nazade rah oftadim*, We set off before sunrise (the sun not having risen).
- بمیدان نرسیده کوچه آخر دست راست *be meidan naraside kuceye axer daste rast*, the last street on the right before reaching the square (not having arrived at the square).

20. Certain verbs, notably آمدن *amadan* 'to come' and افتادن *oftadan* 'to fall' are used impersonally with or without a preposition governing the logical subject, e.g.

- یادم آمد *yadam amad*, I remembered (it came to my mind).  
 یادش رفت *yades raft*, He forgot (it went from his mind).  
 گیرش نیامد *giref nayamad*, He did not obtain (it).  
 پسندشان نیامد *pasandesan nayamad*, They did not like (it).  
 خوشم آمد *xosam amad*, I was pleased (at it).  
 بما خوش گذشت *be ma xos gozast*, We enjoyed ourselves.

21. داشتن *daftan* is used impersonally in the following constructions:

- عیب ندارد *eib nadarad* } It does not matter.  
 ضرر ندارد *zarar nadarad* }  
 احتمال دارد *ehtemal darad*, It is probable.<sup>1</sup>  
 چاره ندارد *care nadarad*, It cannot be helped (there is no remedy).

22. خواستن *xastan* is sometimes equivalent to 'to need, to make necessary', e.g.

- این کار وقت میخواد *in kar vaqt mixahad*, This affair needs time.

23. In Modern Persian the continuous past and continuous present can be expressed by the Imperfect of داشتن *daftan* together with the Imperfect of the main verb and by the Present of داشتن *daftan* together with the Present of the main verb respectively, e.g.

- داشتم مینوشتم *daftam minevestam*, I was in the act of writing.  
 دارم مینویسم *daram minevisam*, I am in the act of writing.

<sup>1</sup> Also دارد (تام) *ehtemale kolli (tamm) darad*, it is very probable, there is every probability.

24. The Particle *hēi* **هی** is also used to express repeated action, e.g.

*hēi migoft*, **هی میگفت**, He kept on saying.

*hēi miguyad*, **هی میگوید**, He keeps on saying.

25. In Classical Persian the Habitual Past is sometimes rendered by the prefix *hami-* **همی** in place of *mi-* **می**, e.g.

*hamikardam*, **همیکردم**, I was doing, used to do, etc.,

or by the suffix *-i* **ی** added to the Preterite, e.g.

*kardami*, **کردمی**, I was doing, used to do, etc.

This latter form is defective and is only used in the 1st pers. sing. and the 3rd pers. sing. and pl.

26. In Classical Persian a prefix *be-* **بـ** is sometimes added to the Preterite to give a sense of completion or finality, e.g.

*beraft*, **برفت**, he went.

*begoft*, **بگفت**, he said.

27. In Classical Persian a Conditional Past was formed by adding *-i* **ی** to the Imperfect or Preterite and a Conditional Present by adding *-i* **ی** to the Subjunctive Present. These tenses, like the Habitual Past with suffix *-i* (see above, para. 25), are defective, e.g.

تا بدانستی ز<sup>۱</sup> دشمن دوست \* زندگانی دو بار بایستی

*ta bedanestami ze došman dost zendegani do bar bayesti*,

Life would be needed twice over to know friend from foe.

گر آنها که میگفتی کردمی \* نکو سیرت و پارسا بودمی

*gar anha ke migoftami kardami neku sirat o parsa budami*,

If I had done those things which I used to say, I would have been of good character and pious.

درخت اگر متحرک شدی ز جای بجای \* نه جوراره کشیدی و نی جفای تبر

*daraxt agar motaharrek šodi ze jāi be jāi na jōure arre kasidi o nei jafaye tabar*,

If a tree could move from place to place it would not suffer the tyranny of the saw and the oppression of the axe.

<sup>۱</sup> For از **از**.



## VOCABULARY

ولایات	<i>velayat</i> (pl. of ولایت), provinces.	واقع	<i>vage'</i> , situated; happen- ing, occurring.
آغاز	<i>ayaṣ</i> , beginning.	عزم	<i>aẓm</i> , determination; <i>saheb aẓm</i> , صاحب عزم determined (the owner of determination).
تسلیم	<i>taslim</i> , surrender; تسلیم <i>taslim k.</i> , to sur- render.	محبت	<i>mohabbat</i> , love.
سفرا	<i>sofara</i> (pl. of سفیر <i>safir</i> ), envoys plenipo- tentiary.	جلب	<i>jalb</i> , attracting; جلب <i>jalb k.</i> , to attract.
عیسوی	<i>isavi</i> , Christian.	مأموریت	<i>ma'muriyat</i> , office, charge.
مذهب	<i>mazhab</i> , religion.	مجروح	<i>majruh</i> , wounded.
جمله	<i>jomle</i> , collection; sen- tence; از آن جمله <i>aẓ an</i> <i>jomle</i> , among them.	سردار	<i>sardar</i> , leader.
بحر	<i>bahr</i> , sea; بحر خزر <i>bahre</i> <i>xazar</i> , the Caspian Sea.	هراس	<i>haras</i> , fear.
ایض	<i>abyaṣ</i> , white.	بیانات	<i>bayanat</i> (pl. of بیان <i>bayan</i> ), explanations, expositions.
آلمان	<i>alman</i> , Germany.	اظهار	<i>eẓhar</i> , expressing; expres- sion, manifestation; اظهار داشتن <i>eẓhar d.</i> , to express.
ایطالیا	<i>italia</i> , Italy.	بدو	<i>badvan</i> , at first.
بر علیه	<i>bar aleih(e)</i> , against.	تشجیع	<i>tafji'</i> , encouraging, en- couragement; تشجیع کردن <i>tafji' k.</i> , to en- courage.
افتتاح	<i>eftetah</i> , opening.	عازم	<i>aẓem</i> , setting out (for).
ابریشم	<i>abrisom</i> , silk.	بالاخره	<i>belaxere</i> , at last, finally (see Part II, Lesson xxi, para. 16 (c)).
تقدیم	<i>taqdim</i> , offering; تقدیم کردن <i>taqdim k.</i> , to offer.	حسین علی	Hosein Ali Bak Bayat.
ما بین	<i>ma bein(e)</i> , between.	بک بیات	
نفاق	<i>nefaq</i> , quarrel, dispute.	بعدها	<i>ba'dha</i> , afterwards.
بروز	<i>boruṣ</i> , appearance; بروز کردن <i>boruṣ k.</i> , to ap- pear, break out.		
نواختن (نواز)	<i>navaxtan</i> ( <i>navaṣ</i> ), to cherish, favour, patro- nize.		



شدند و در تمام ممالك بين راه نامه‌های دوستانه شاه عباس دایر بر اتحاد با ایران بر علیه عثمانی و افتتاح روابط تجاری برای فروش ابریشم ایرانرا با هدایائیکه شاه داده بود تقدیم کردند و در ایتالیا مابین حسینعلی بك بیات و انتنی شرلی نفاق بروز کرد و انتنی از او جدا شده باسپانیا رفت و دیگر بایران بر نگشت اما رابرت شرلی برادر انتنی که در خدمت شاه عباس مانده بود مورد نوازش واقع گشت<sup>۱</sup> و چون از آمدن انتنی خبری نشده شاه عباس نسبت باو بی‌لطف گشت ولی رابرت شرلی چون جوانی صاحب عزم و نیکو رفتار بود باز محبت شاهرا نسبت بخود جلب کرد اولین مأموریتی که از طرف شاه عباس برابرت شرلی داده شد انتخاب او بریاست دسته از سپاه و فرستادن وی بجنگ با عثمانی بود و همچنین در جنگهاییکه شاه عباس در سالهای ۱۰۱۳ و ۱۰۱۴ هجری با عثمانی کرد شرکت نمود و سه مرتبه مجروح شد و در جنگی عده زیادی از سپاه عثمانی را کشته و سرداران آنها را اسیر گرفت و در يك جنگ که با عثمانیها روبرو شد پس از مرتب کردن سپاه خود چون دید سربازانش از زیادی عدد دشمن در هراسند رو بدیشان کرده بیاناتی اظهار داشت سپس خود بدو<sup>۱</sup> بطرف دشمن حمله برد و سپاهیانش هم تشجیع شده باین ترتیب عثمانیها را شکست داده مورد نوازش شاه عباس واقع گشت و بعدها از طرف شاه عباس در ۱۰۱۶ هجری (۱۶۰۸ میلادی) از اصفهان عازم اروپا شد و پس از مسافرت طولانی و انجام مأموریت خویش در سال ۱۰۲۰ هجری بانگلستان رفت و بالاخره پس از هشت سال مسافرت در سال ۱۰۲۴ بایران برگشت (پایان)

#### EXERCISE 24

دهقانی ناشکر بر خدای تعالی خرده میگرفت که چرا کدوی بزرگرا بر بوته نازی سبز نموده و بلوط کوچکرا بر درختی بلند رویانیده است من اگر خالق مخلوقات بودم بر خلاف این کار میکردم دهقان در این اندیشه بود که بلوطی از فراز درخت چنان بر دماغش خورد که خون جاری شد دهقان با خود گفت ضعف رای و سستی تدبیر من بنگر اگر این بلوط کدو میشد مرا کشته بود پس از جسارت خویش پوزش خواست و استغفار کرد

<sup>۱</sup> Literally 'he became situated (in) the place of favour'. مورد *moured*, originally drinking-place, is used in Persian in certain stereotyped phrases to mean 'place, site' in general.

## EXERCISE 25

1. I do not understand how it occurred. 2. Not even his enemies were unkind to him, let alone his friends. 3. The house is uninhabitable in summer let alone in winter. 4. Seize the chance, else you will regret it. 5. I miss him, yet I am glad he went (although I miss him . . .). 6. He is always ill; nevertheless he is always cheerful. 7. He is living in great hardship; meanwhile his brother on the contrary is living in the greatest comfort. 8. The factory caught fire last night; it was completely destroyed and on that account many workmen will be unemployed. 9. The work had to be done; accordingly we did it. 10. There was no one there so I went away. 11. It is best that he should go. 12. His best friends will not deny that he was in error. 13. My only terror is that my father should follow (come after) me. 14. It is probable that he will come to-day. 15. It is not known which road he took (by which road he went). 16. It is immaterial whether he comes or goes. 17. Such books as this and such men as he are rare.

## LESSON XIV

**Polite Conversation.** Some discrepancies between the spoken and the written word. دیگر *digar* and که *ke*.

1. Politeness requires the use of certain honorifics and phrases in formal conversation.

(a) Personal Pronouns. The 1st pers. sing. من *man* is sparingly used. بنده *bande* (lit. 'slave') is used in place of من *man* 'I' if the speaker wishes to indicate humility towards a person of equal or higher rank. بنده منزل *bande manzel* means 'my house'. Politeness does not require that mention of oneself should be made last if more than one pronoun is used, or a noun or nouns and the pronoun. The 1st pers. usually comes first, e.g.

من و شما *man o شما*, you and I.

من و برادر *man o baradaram*, my brother and I.

The use of the 3rd pers. pl. for the 3rd pers. sing. is common when reference is being made to a person of equal or superior rank.<sup>1</sup>

<sup>1</sup> It is probably due to this custom that آنها *anha* has come to be used in Modern Persian for the 3rd pers. pl. of the Personal Pronoun ایشان *ifan*.

The 2nd pers. sing. is used only to children, intimate friends and servants.

سرکار *sarkar* is often used in place of شما *foma* in referring to an equal or superior.

(b) Formerly many honorific titles were in use and strict rules governed their employment. Most of these have fallen into disuse. The only officially recognized honorific title is جناب *janab*, which is accorded to ministers and high officials, e.g.

جناب نخست وزیر *janabe naxost vazir*, H.E. the Prime Minister.

The term جناب عالی *janabe ali* or حضرت عالی *haẓrate ali* is sometimes used to address a person of superior (or equal) rank.

The Shah is referred to as اعلیحضرت *a'la haẓrat*<sup>1</sup> and the Queen as علیاحضرت *olia haẓrat*.

(c) When referring to what a person of equal or higher rank has said it is customary to use the verb فرمودن *farmudan* 'to command' rather than گفتن *goftan* 'to say', e.g.

چه فرمودید *ce farmudid*, What did you say?

فرمودن *farmudan* is substituted for کردن *kardan* and certain other verbs used to form compound verbs when reference is to a person of equal or higher rank, e.g.

خواهش میکنم وقترا تعیین بفرمائید *xahef mikonam vaqtra ta'yin be-farmaid*, Please (I request you) appoint the time.

نامه را که مرقوم فرموده بودید رسید *nameira ke marqum farmude budid rasid*, The letter you wrote arrived.

فرمایش داشتن *farmayef dashtan* is similarly used for 'to want, desire', e.g.

چه فرمایش دارید (داشتید) *ce farmayef darid (dashtid)*, What do you want?

or

چه فرمایشی دارید (داشتید) *ce farmayefi darid (dashtid)*.

When referring to oneself, if speaking to a person of equal or higher rank, it is customary to use the verb عرض کردن *arz kardan* 'to make a petition' instead of گفتن *goftan*, e.g.

عرض کردم *arz kardam*, I said . . .

<sup>1</sup> Usually pronounced *ala haẓrat*.

*arḡ miṣavad* عرض میشود is similarly prefixed to an expression of opinion or statement.

The following compounds are used when reference is to a person of equal or higher rank. They must never be used when referring to oneself:

تشریف داشتن *taṣrif daṣtan*, to be in, be present.

تشریف بردن *taṣrif bordan*, to go, depart.

تشریف آوردن *taṣrif avardan*, to come, arrive.

E.g.

آقا تشریف دارند *aqā taṣrif darand*, Is (your) master in?

فردا تشریف میاورند *farda taṣrif miavarand*, He (they) will come to-morrow.

بشهر تشریف بردند *be šahr taṣrif bordand*, He has (they have) gone to the town.

When accepting an invitation on one's own behalf from a person of equal or higher rank or arranging to call upon such a person, the verb شرفیاب شدن *šarafyāb sodan* 'to become a recipient of honour' is used or خدمت رسیدن *xedmat rasidan* 'to arrive at the service of', e.g.

فردا شرفیاب میشوم *farda šarafyāb mišavam*, I will come to-morrow.

خدمت شما میرسم *xedmate šoma mirasam*, I will come to see you.

These expressions must not be used when referring to anyone other than oneself.

خدمت *xedmat* is also used in place of به *be* 'to' and پیش *piš* = with, and در خدمت *dar xedmat* = با *ba* 'with', when referring to a person of equal or superior rank, e.g.

خدمت شما عرض میکنم *xedmate šoma arḡ mikonam*, I will tell you.

خدمت وزیر بودم *xedmate vaẓir budam*, I was with the minister.

در خدمت ایشان باصفهان رفتم *dar xedmate išan be esfahan raftam*, I went with him to Isfahan.

مرحمت کردن *marhamat kardan* is used in place of دادن *dadan* 'to give' when reference is to a person of equal or higher rank. It must never be used with reference to oneself.

کتاب را مرحمت کنید *ketabra marhamat konid*, Give (me) the book.

ملفت شدن *moltafet sodan* is used rather than فهمیدن *fahmidan* for 'to understand'.



(d) The most usual formula of greeting is سلام علیکم *salam aleikom* 'peace be upon you', which is repeated in answer by the person to whom the greeting is given.

احوال شما چطور است *ahvale soma ce tōur ast* 'how are you' is a common formula used when inquiring after someone's health. شریف *farif* 'noble, noble person' can be substituted for شما *soma* and مزاج *mezaj* 'disposition', وجود *vojud* 'existence', or حال *hal* 'state' for احوال *ahval*. The answer to such an inquiry is الحمد لله *al hamdo lellah* 'Praise be to God'.

صبح شما بخیر *sobhe soma be xēir* '(may) your morning (be) good' is an alternative greeting which can be used in the morning. عاقبت شما بخیر *aqebate soma be xēir* '(may) your end (be) good' is sometimes said in reply to this.

On a feast-day or holiday, such as New Year's Day, the usual greeting is عید شما مبارک *ide soma mobarak* 'may your feast be blessed'.

(e) The phrase خوش آمدید *xof amadid* 'welcome' is used to welcome someone to one's house. If a long time has elapsed since the previous visit of the visitor the phrase چه عجب *ce ajab* 'what a wonder (that you have at last honoured me)' is sometimes used. The phrase عجب بجمال شما *ajab be jamale soma* 'the marvel is at your kindness' may be said in reply.

(f) A variety of expressions are used on taking leave. On wishing to terminate a meeting or visit it is customary to ask one's host's permission to leave by some such phrase as مرخص میفرمائید *moraxxas mifarmaid*, or اجازه میفرمائید *ejaze mifarmaid* 'do you give me permission to depart' or by indicating that one has troubled one's host long enough by a phrase such as زحمت کم کنم *zahmat kam konam* 'let me make the trouble (given by me) less'.

If one's host then deprecates such an intention by saying زود است *zud ast*, it is customary to stay a few more minutes and then once more ask permission to depart. As a guest leaves he can say زحمت دادم *zahmat dadam* 'I have given (you) trouble' to which his host replies زحمت کشیدید *zahmat kasidid* 'you have taken trouble (in coming)'; if one's host says first زحمت کشیدید *zahmat kasidid* the answer is زحمت دادم *zahmat dadam*. As the guest departs the host may say to him, if he (the guest) is of equal or higher rank, مشرف فرمودید *mosarrafa farmudid* 'you have conferred honour (on me).'

On parting from someone it is usual to use some phrase such as التفات شما زیاد *eltefate soma ziyad*, لطف شما زیاد *lotfe soma ziyad* 'your favour (was) great', لطف فرمودید *lotf farmudid* 'you have conferred honour on me', لطف عالی کم نشود *lotfe ali kam nasavad* 'may the high

favour not grow less', or *sayeye soma kam nafavad* 'may your shadow never grow less'. *mobarak* مبارك can be substituted for *soma* شما in the last phrase but is more formal.

*xoda hafez* خدا حافظ or *xoda hafeze soma* خدا حافظ شما 'may God be your protector' is also used, especially when the person to whom it is said is going on a journey. The answer to this is *be amane xoda* به امان خدا 'in the protection of God'.

*fab be soma xof* شب بخیر شما خوش or *fab be xêir* شب بخیر 'good-night' is used, but not widely.

*befarmaid* بفرمائید (g) is used for 'please do, please come in, please sit down', etc.

*ce arz konam* چه عرض کنم (h) is an expression used when the speaker does not know the answer to a question or wishes to give a non-committal reply.

*bi zahmat* بی زحمت (i) 'without trouble' is an expression prefixed to a request asking someone to do something, e.g.

*bi zahmat inja tafrif beyavarid*, Please come here.

*bi zahmat anra be man bedehid*, Please give that to me.

*daste soma dard nakonad* دست شما درد نکند (j) 'may your hand not pain you' is said to someone who has, for example, fetched something or done something for one involving some degree, however slight, of physical effort. In answer to this is sometimes heard

*sare soma dard nakonad* سر شما درد نکند 'may your head not pain you'.

*cas'm* چشم (k) '(upon my) eye' is said in answer to a request or command and signifies an intention to comply with the request.

'Excuse me (=forgive me)' is translated by *bebaxsid* ببخشید (l) to which the answer *xoda bebaxsad* خدا ببخشد 'may God forgive (you)' is sometimes given.

'Please (=I pray you)' can be translated by *xahef mikonam* خواهش میکنم 'I request (you)' or *ested'a mikonam* استدعا میکنم 'I beseech (you)'.

*exteyar darid* اختیار دارید (n) 'you have the choice (=you are free to make such a statement, but...)' is said by way of remonstrance or protest at a remark.



(*z*) زیارت کردن *ziarat kardan* 'to make a pilgrimage' is used for 'to visit' (an equal or person of higher rank), e.g.

میل دارم سرکار را زیارت کنم *mēil daram sarkarra ziarat konam*, I should like to visit you.

(*u*) زیارت رفتن *ziarat raftan* means 'to go on a pilgrimage'.  
 موفاراف شدن *mofarraḡ sodan* 'to be the recipient of honour' means to have performed a pilgrimage, i.e. to have visited a shrine and carried out the necessary rites. On meeting someone on the road returning, or who has returned, from a pilgrimage the phrase زیارت قبول *ziarat qabul* '(may your) pilgrimage (be) acceptable' is used, to which the answer is شما خدا حافظ *xoda hafeze soma* '(may) God (be) your protector'.<sup>1</sup>  
 On meeting someone who is going to perform a pilgrimage the phrase التماس دعا *eltemase do'a* '(I) beseech (your) prayer' may be said, to which the reply is دعا محتاج *mohtaje do'a* '(I) need (your) prayer'.

2. In the Introduction the vowel system and its relation to the written word was described. Although this relation is remarkably constant certain discrepancies are found. Some of these have already been noted in the Introduction and in Lesson v, para. 2. Certain other tendencies in Colloquial Persian should be noted:

(*a*) *a* followed by ن *n* tends to become *u*, e.g.

نان *nan* 'bread' becomes *nun*.

آن *an* 'that, it' becomes *un*.

(*b*) In certain words *a* followed by ن *n* tends to become a relatively short vowel intermediate between *a* and *o*.<sup>2</sup> It has this quality in the word خانم *xanom* 'lady' (see also Lesson v, para. 2) and دانگ *dang* (see Lesson v, para. 17). This 'shortened' *a* is frequently nasalized.

In certain Turkish words the written *a* has a similar quality, even when not followed by ن *n*, e.g. the first *a* of باتلاق *batlaq* 'swamp'.

را *-ra* sometimes becomes *-ro*, the *o* of *-ro* being somewhat prolonged, and approximating to *ou*.

(*c*) است *ast* 'is' is often replaced by *e*, e.g. خوب است *xub ast* 'it is good' becomes *xub e*.

(*d*) Certain verbs, notably دادن *dadān* 'to give' and گفتن *goftān* 'to say' and گذاشتن *gozāftān* 'to place, put, allow', tend to contract, the

<sup>1</sup> *jaye soma xali* 'your place (was) empty' is also said.

<sup>2</sup> This modified *a* is also used in the recitation of poetry.

## VOCABULARY

کمپانی	<i>kompani</i> , Company.	ستاد	<i>setad</i> , military staff.
هند	<i>hend</i> , India.	ارتش	<i>artef</i> , army; ستاد کل ارتش <i>setade kolle artef</i> , the General Staff.
شرقی	<i>farqi</i> , east (adj.).	لشکر	<i>lashtar</i> , army; division (of an army).
شاه صفی	Shah Safi (ruled Persia A.D. 1629-42).	فرماندهی	<i>farmandehi</i> , command (of an army, etc.).
جانشین	<i>janesin</i> , successor.	عشایر	<i>asfayer</i> , tribes.
حقوق	<i>hoquq</i> (pl. of حق <i>haqq</i> ), rights.	کلیه	<i>kolliye</i> , all, the totality.
شعبان	<i>sa'ban</i> , the 8th month of the <i>hejri</i> year (see Appendix III).	رئیس	<i>ra'is</i> , head, chief, 'director'; (pl. رؤسا <i>ro'asa</i> ).
مساعدت	<i>mosa'edat</i> , help.	ایلات	<i>ilat</i> (pl. of ایل <i>il</i> ), tribes.
اتباع	<i>atba'</i> (pl. of تابع <i>tabe'</i> ), subjects.	ابلاغ	<i>eblay k.</i> , to send, convey, notify.
مودت	<i>movaddat</i> , friendship.	کردن	
اساساً	<i>asasan</i> , essentially.	اطلاع	<i>ettela'</i> , information.
قسمت	<i>gesmat</i> , portion, part.	بقرار	<i>be qarar(e)</i> , according to.
مهم	<i>mohemm</i> , important.	ضمن	<i>zamn(e)</i> , in the course of, while.
توسعه	<i>touse'e</i> , extension, expansion; توسعه یافتن <i>touse'e yaftan</i> , to be extended, expanded, to spread.	اسلحه	<i>aslehe</i> , arms, firearms.
رقابت	<i>reqabat</i> , rivalry.	مسلح	<i>mosallah</i> , armed.
تأسیس	<i>ta'sis</i> , founding; تأسیس کردن <i>ta'sis k.</i> , to found.	بشرط آنکه	<i>be farte anke</i> , on condition that.
همایونی	<i>homayuni</i> , blessed, august.	پروانه	<i>parvane</i> , licence, permit.
عمومی	<i>omumi</i> , general.	مخصوص	<i>maxsus</i> , special.
عفو	<i>afv</i> , pardon; عفو عمومی <i>afve omumi</i> , general amnesty.	علاوه بر	<i>alave bar</i> , in addition to.
		اطمینان	<i>etminan</i> , assurance, confidence.
		دشت	<i>daft</i> , plain, field, steppe.
		تماشا	<i>tamafa</i> , sight, spectacle; تماشا کردن <i>tamafa k.</i> , to watch, look at.
		باک	<i>bak</i> , fear.

تنبلی	<i>tambali</i> , laziness.	سوء قصد کردن (بر علیه کسی)	<i>su'e qasd k. (bar alei he kasi)</i> , to make an attempt on the life (of someone).
محکم	<i>mohkam</i> , firm, strong.	رایج	<i>rayej</i> , current, in use.
مقصود	<i>maqsud</i> , aim, object.	کفیل	<i>kafil</i> , substitute, deputy, acting (for someone else).
حدت	<i>heddat</i> , vehemence, force.	نائب	<i>na'eb</i> , substitute; assist- ant.
قرنطینه	<i>garantine</i> , quarantine.	وبا	<i>vaba</i> , cholera.
توقف	<i>tavaqqof</i> , stopping, delay, pause.	مختل	<i>moxtall</i> , disorganized, confused.
مسافر	<i>mosafer</i> , traveller (pl. <i>mosaferin</i> ).	بر عکس	<i>bar aks</i> , on the contrary.
قانون	<i>qanun</i> , law, rule (pl. قوانین <i>qavanin</i> ).	اصطلاح	<i>estelah</i> , expression, idiom.
صرف و نحو	<i>sarfo nahv</i> , grammar and syntax.	عنصر	<i>onsor</i> , element (pl. عناصر <i>anaser</i> ).
تلخ	<i>talx</i> , bitter; اوقات او تلخ شد <i>ouqate u talx fod</i> , he became angry (lit. his times became bitter).	تن در دادن (به)	<i>tan dar dadan (be)</i> , to submit (to).
صفت	<i>sefat</i> , quality (pl. صفات <i>sefat</i> ).	فاسد	<i>fased</i> , corrupt.
شك	<i>fakk</i> , doubt.		

### ایران و انگلیس

بعد از شاه عباس بزرگ در سال ۱۰۳۸ کمپانی تجاری هند شرقی انگلیس فرمان تازه در باب تجارت ابریشم از شاه صفی جانشین وی گرفتند ولی نتوانستند تمام امتیازات و حقوقی را که در زمان شاه عباس بزرگ تحصیل کرده بودند بار دیگر بدست آورند و با آنکه از طرف چارلز اول پادشاه انگلیس در ماه شعبان ۱۰۳۹ (۱۶۳۰) نماینده و نامه برای کمک و مساعدت بتجار و اتباع انگلیسی در ایران برای شاه صفی آمد و از طرف پادشاه ایران هم بخوبی این اظهار مودت و دوستی پذیرفته شد ولی در زمان این پادشاه اساساً قسمت مهم تجارت ایران بدست تجار هلندی بود و بار دیگر چارلز اول برای کمک بشرکت هند شرقی انگلیس نامه دیگر برای شاه صفی فرستاد و از طرف پادشاه صفوی هم این نامه بخوبی پذیرفته

**EXERCISE 26**

1. He often becomes angry; for all that we like him and he has some good qualities. 2. There was no doubt that his life would be aimed at. 3. Whatever he talks about will be interesting. 4. It is immaterial whether he comes himself or he sends a substitute. 5. I always considered him my best friend. 6. The cholera scare has produced (been the cause of) a severe quarantine that has upset all commercial relations, to say nothing of the interruption of passenger traffic. 7. I have not nearly finished my work; on the contrary I have only just begun. 8. The expression is contrary to the rules of grammar; all the same it is part of the common tongue. 9. In every society, however seemingly corrupt, there are those who have not submitted to the evil elements. 10. Since its formation some years ago, this company has made large profits. 11. I wish you had come yesterday; then you would have seen my brother before he set out.

**PART II**  
**THE ARABIC ELEMENT**

## Introduction <sup>1</sup>

1. There is a large Arabic element in Persian. This element is an indispensable part of the spoken and written word. The student will have already come across many Arabic words in the vocabularies—nouns, adjectives, adverbs, prepositions and conjunctions. The Arabic words incorporated into the Persian language have become Persianized. Many of them have acquired a meaning other than their present-day meaning in Arabic-speaking countries or have retained the meaning which they held at the time when they were incorporated into the Persian language. Not only have a large number of Arabic words been incorporated into Persian, but many Arabic phrases also. Persian literature abounds in quotations from Arabic writings, especially from the *Qor'an* and religious works such as the *Nahj ol-Balaghe*.

2. In the following lessons an attempt will be made to describe the formation of the main derivative Arabic forms which are used in Persian. The Arabic language is built up on trilateral and quadrilateral roots, of which the former are the more common. By addition to the root of one or more of the letters ا, ت, س, م, ن, و, or ي (known as servile letters) or by altering the vowel pattern the full conjugation of the verb can be formed. The servile letters are also found in their own right, as it were, forming one or more of the letters of the trilateral or quadrilateral root.

3. The letters ل, ظ, ط, ض, ص, ش, س, ز, ر, ذ, د, ث, ت and ن are known as 'sun letters' (الْحُرُوفُ الشَّمْسِيَّة). When the Arabic definite article ال is prefixed to a word beginning with one of the sun letters, the / is assimilated to the sun letter, e.g.

السُّلْطَان as-soltan, the Sultan.

4. The other letters of the alphabet are known as 'moon letters' (الْحُرُوفُ الْقَمَرِيَّة) and the / of the article is not assimilated to them.

5. The value of the consonants and vowels in Arabic differs from their value in Persian, but Arabic words and phrases, when used in Persian,

<sup>1</sup> In this and the following chapters I am indebted to W. Wright's *Grammar of the Arabic Language* (C.U.P.). The student is advised to consult further this or some other reputable Arabic Grammar.



are usually Persianized and hence no attempt will be made in the following pages to differentiate between Arabic and Persian values (see also para. 12 below). The long vowels *i*, *a*, and *u* are indicated by placing the *kasre*, *fathe* and *zamme* before the letters ی, ا, and و respectively; in which case these letters are called 'letters of prolongation' (حُرُوفُ الْمَدِّ). In some common words *a* is indicated merely by *fathe* or by a stroke written perpendicularly to resemble a small *alef*, e.g. الله God, لكن but.

6. ا *alef*, و *vav* and ی *ye* are 'weak letters' (حُرُوفُ أَلِفْلَةٍ) so called because they undergo certain changes according to their phonetic context.

7. *Tanvin* (nutation). At the end of nouns and adjectives when these are indefinite, the vowel signs َ (o) and ِ (e) are written double, thus ً and ٍ, and pronounced *on* and *en* respectively. The vowel sign ِ (a) is also written double and pronounced *an*. It then takes an *alef* unless the word ends in ة (t)<sup>1</sup> or *hamze*, in which case it is written ً and ٍ respectively. E.g.

وَالِدٌ *valedon*, father (nom.).

وَالِدٍ *valeden*, father (gen.).

وَالِدًا *valedan*, father (acc.).

دَفْعَةً *daf'atan*, once.

أَبْتَدَأَ *ebteda'an*, in the beginning.

8. َ *hamze* in Arabic is of two kinds; هَمْزَةُ الْقَطْع and هَمْزَةُ الْوَصْلِ respectively. The former cannot be dropped, whereas the latter is omitted under certain circumstances.

The following rules govern the writing of the هَمْزَةُ الْقَطْع:

(a) At the beginning of a word it is always written with *alef*, e.g.

أَمْرٌ order. إِبِلٌ camel. أَفُقٌ horizon.

In Persian the sign َ in an initial position is omitted: thus امر.

<sup>1</sup> The feminine ending (see Lesson XVI, para. 5 et seq.) is written ًة.

Otherwise it follows the same rules as the *hamze* in a medial position. In a final position the sign َ is often omitted in Persian.

هَمْزَةُ الْوَصْلِ occurs at the beginning of some words but does not represent an essential part of the word itself. When such a word follows another word the هَمْزَةُ الْوَصْلِ with its vowel is dropped and the sign َ known as وَصْلَةٌ replaces the *hamze*, and the *alef* which supported the *hamze*, while preserved in writing, is not represented in pronunciation, e.g.

عَبْدُ الْقَادِرِ Abd ol-Qader (a proper name).

The *hamze* of the definite article ال, the Imperative of the I form of the verb and of the Perfect, Imperative and Verbal Noun of the VII, VIII, IX and X forms of the verb is a هَمْزَةُ الْوَصْلِ, as also is the *hamze* of the following words:

ابْنٌ son.	ابْنَةٌ daughter.
إِثْنَانِ two (m.).	إِثْنَتَانِ two (f.).
إِمْرَأُ man.	إِمْرَأَةٌ woman.

If the word preceding a هَمْزَةُ الْوَصْلِ does not end in a vowel, the final consonant generally receives a *kasre* (e) except مِنْ 'from' which takes a *fathe* (a) before the article, e.g.

مِنْ الْوَلَدِ from the boy.

The Personal Pronouns هُمْ 'they', كُمْ 'you' and أَنْتُمْ 'ye', the personal ending تُمْ of the 2nd pers. pl. of the Perfect and the preposition مُذ 'since' take a *zammeh* (o) before a هَمْزَةُ الْوَصْلِ, e.g.

لَعَنَهُمُ اللَّهُ may God curse them.

If the word preceding a هَمْزَةُ الْوَصْلِ ends in ا (a) و (u) or ي (i) the vowels a, u and i become short. In Persian they are pronounced a, o and e respectively, e.g.

أَبُو الْبَشَرِ abol-basfar, the father of humanity (a proper name).

فِي الْفَوْرِ fel-four, immediately.

In the expression عَيْنَهُ (in Persian) 'exactly like', the *zamme* also preserves its Arabic value, that is it approximates to the Persian vowel *u* but its articulation time is less. These differences are not shown in the transcription.

يَ in Arabic words is represented in the transcription as *iy*,<sup>1</sup> e.g.

رَعِيَّة (for رَعِيَّة) *ra'iyat*, peasant.

بَلَدِيَّة (for بَلَدِيَّة) *baladiye*, municipality.

يَ becomes *aiy*, e.g. مُهَيَّأ *mohaiya*, prepared.

يَ followed by ا *a* in some Arabic words (notably the Verbal Noun of the VII and VIII form of Hollow Verbs, see Lesson XVIII, para. 4) is represented in the transcription by *ey*, but this *e* approximates to the vowel in the English word 'bit' (and not to the *e* in the English word 'bed'), e.g.

اِمْتِيَاز *emteyaz*.

This does not apply to يَ followed by ا in Persian words, e.g.

شِيرَازِيَان *shirazian*, people of Shiraz.

## LESSON XV

### The Triliteral Root.

1. The Arabic verbal root contains three radical letters or four,<sup>2</sup> e.g.

فَعَلَ to do (of which the radical letters are ف, ع and ل).

تَرَجَّمَ to translate (of which the radical letters are ت, ر, ج and م).

2. The triliteral root is the more common of the two. In the 3rd pers. sing. Perfect Active the first and third radicals always have an *a* as their vowel. The medial radical may have *a*, *e* or *o*, e.g.

فَعَلَ to do.      حَزَنَ to be sad.      حَسُنَ to be beautiful.

<sup>1</sup> It is thus differentiated from يَ (يه) *is* in the form تَفَعَّلَ when the third radical is يَ.

<sup>2</sup> Arabic dictionaries give the verb under the 3rd pers. sing. masc. of the Perfect Active of the root form. This is given in Arabic-English dictionaries as the infinitive, thus فَعَلَ 'to do' and تَرَجَّمَ 'to translate'; the real meaning of these forms is 'he did' and 'he translated' respectively. The derived forms must be looked up in Arabic dictionaries under the root form.

3. From the simple or root form are derived fourteen forms. Only nine of these are in common use and only these will be given in this and the following lessons. All ten forms seldom occur in one root. The Arabic dictionaries give only those forms which are in use.

4. The Active and Passive Participles and the Verbal Noun of the Arabic verb are used in Persian. Only these forms together with the 3rd pers. masc. sing. of the Perfect Active will be given in the tables in this and the following lessons.<sup>1</sup> The verb **فَعَلَ** is commonly used by Arabic grammarians as a paradigm. The derivative forms are formed by the addition of servile letters (see p. 181, para. 2 above), vowel permutations and the doubling of the 2nd and 3rd radical letters, as follows:

Form	3rd pers. sing. Perfect Active	Active Participle	Passive Participle
I	فَعَلَ	فَاعِلٌ	مَفْعُولٌ

E.g.

كَتَبَ he wrote.      كَاتِبٌ scribe.      مَكْتُوبٌ written; letter.

There are some forty forms of the Verbal Noun of the root form of the verb. Only those in more frequent use will be given here:

فَعْلٌ e.g.:

فَهْمٌ understanding      from      فَهَمٌ to understand.

فَعْلٌ e.g.:

فَرَحٌ joy      „      فَرِحَ to be glad.

فُعُولٌ e.g.:

جُلُوسٌ accession      „      جَلَسَ to sit.

فُعُولَةٌ e.g.:

سُهُولَتٌ ease      „      سَهَّلَ to be easy.

<sup>1</sup> There are a few cases in Persian of other Arabic verbal forms, e.g. **يَعْنِي**, used in Persian to mean 'namely', is the 3rd pers. sing. of the Imperfect Active of **عَنِ** 'to mean'. **أَعْنِي**, also used to mean 'namely', is the 1st pers. sing. of the Imperfect Active of the same verb.

<sup>2</sup> Usually written with **ت** in Persian.

فَعِيل e.g.:

رَحِيل departure, journey from رَحَلَ to depart (from).

فَعَالِيَةٌ e.g.:

صَلَاحِيَّة competence „ صَلَحَ to be honest.

مَفْعَلَةٌ e.g.:

مَقَالَةٌ treatise „ قَالَ to say.

5. The meanings of the derived forms are modifications of the meaning of the root form as follows:

II. فَعَّلَ intensive; makes intransitive verbs transitive. E.g. ضَرَبَ to beat, ضَرَبَ to beat violently; فَرَّقَ to separate (intrans.), فَرَّقَ to disperse (trans.).

III. فَاعَلَ the relation of the action of I to another person, e.g. قَتَلَ to kill, قَاتَلَ to fight with.

IV. أَفْعَلَ causative; brings about the condition or action implied in I, e.g. عَلِمَ to know, أَعْلَمَ to inform (someone of something); بَلَغَ to be eloquent, أَبْلَغَ to speak eloquently.

V. تَفَعَّلَ Reflexive of II; describes the consequences of II, especially with reference to oneself, e.g. فَرَّقَ to disperse (trans.), تَفَرَّقَ to be dispersed; خَوَّفَ to terrify, تَخَوَّفَ to be afraid.

VI. تَفَاعَلَ Reflexive of III; expresses the consequences of III; reciprocal. E.g. رَامَى to throw (at the same time as another), تَرَامَى to throw oneself down; خَادَعَ to try to outwit, تَخَادَعَ to pretend to be deceived; قَاتَلَ to fight with, تَقَاتَلَ to fight with one another.

<sup>1</sup> Usually written with ت in Persian.

<sup>2</sup> Usually written with ه in Persian, the ه being then treated like the 'silent' ه.

<sup>3</sup> For the rules governing the formation of the derived forms of weak verbs see Lesson xviii.

- VII. **اِنْفَعَلَ** Passive; being affected by I especially from the point of view of the person initiating action for his own ends, e.g. **كَسَرَ** to break off, **اِنْكَسَرَ** to be broken; **هَزَمَ** to put to flight, **اِنْهَزَمَ** to let oneself be put to flight, to flee.
- VIII. **اِفْتَعَلَ** Reflexive of I; reciprocal, e.g. **ضَرَبَ** to beat, **اِضْطَرَبَ**<sup>1</sup> to move oneself to and fro, to be agitated; **قَتَلَ** to kill, **اِقْتَتَلَ** to fight with one another.
- IX. **اِفْعَلَّ** used for colours and physical defects, e.g. **اِسْوَدَّ** to be black, **اِحْوَلَّ** to squint.
- X. **اِسْتَفْعَلَ** Reflexive of IV; desiring, seeking, asking for, considering or thinking a thing possesses the qualities expressed by I, e.g. **اَوْجَبَ** to make it necessary for others, **اِسْتَوْجَبَ** to make something necessary for oneself; **غَفَرَ** to pardon, **اِسْتَغْفَرَ** to ask pardon, **نَاحَ** to help, **اِسْتَغَاثَ** to call for help, **حَسَنَ** to be comely, **اِسْتَحْسَنَ** to think beautiful.

6. Arabic Verbal Nouns are abstract and denote the state, action or feeling indicated by the verb.

7. The Active Participle is used as an adjective or noun referring to a continuous action, habitual state or permanent quality, e.g.

**عَالِمٌ** learned, a learned man.

**مُعَلِّمٌ** teacher.

The tendency in Persian is for the Active Participle of the I form to be used as an adjective in the singular rather than as a noun, but to be widely used as a noun in the plural.

8. The Passive Participle is used as an adjective or noun, e.g.

**مَعْلُومٌ** known.

**مَكْتُوبٌ** letter (what is written).

<sup>1</sup> See below, para. 9.



Form	3rd pers. sing. Perfect Active	Active Participle	Passive Participle	Verbal Noun
II	فَعَّلَ	مُفَعِّلٌ	مُفَعَّلٌ	تَفْعِيلٌ or تَفْعَلَةٌ
E.g.	عَلَّمَ to teach	مُعَلِّمٌ teacher		تَعْلِيمٌ teaching
	فَرَّقَ to separate	مُفَرِّقٌ discriminative	مُفَرَّقٌ dispersed	تَفْرِيقٌ separation, disunity
III	فَاعَلَ	مُفَاعِلٌ	مُفَاعَّلٌ	مُفَاعَلَةٌ or فَعَالٌ
E.g.	كَاتَبَ to correspond	مُكَاتِبٌ correspondent		مُكَاتَبَةٌ correspondence
	حَافَظَ to observe carefully	مُحَافِظٌ guardian		مُحَافَظَةٌ preservation, defence
	قَاتَلَ to wage war against	مُقَاتِلٌ fighter, warrior		قِتَالٌ battle
IV	أَفْعَلَ	مُفَعِّلٌ	مُفَعَّلٌ	إِفْعَالٌ
E.g.	أَحْسَنَ to do good	مُحْسِنٌ beneficent		إِحْسَانٌ beneficence
V	تَفَعَّلَ	مُتَفَعِّلٌ	مُتَفَعَّلٌ	تَفَعُّلٌ
E.g.	تَكَبَّرَ to magnify oneself	مُتَكَبِّرٌ proud		تَكَبُّرٌ pride

VI	تَفَاعَلَ	مُتَفَاعَلٌ	مُتَفَاعِلٌ	contracting party	مُتَفَاعِلٌ	تَفَاعُلٌ	xv]
E.g.	تَعَاهَدَ	مُتَعَاهِدٌ	مُتَعَاهِدٌ	to make a mutual compact	مُتَعَاهِدٌ	تَعَاهُدٌ	a mutual agreement
VII	انْقَعَلَ	مُنْقَعِلٌ	مُنْقَعِلٌ		مُنْقَعِلٌ	انْقِعَالٌ	
E.g.	انْكَسَرَ	مُنْكَسِرٌ	مُنْكَسِرٌ	broken	مُنْكَسِرٌ	انْكَسَارٌ	fracture, rupture
VIII	اِفْتَعَلَ	مِفْتَعِلٌ	مِفْتَعِلٌ		مِفْتَعِلٌ	اِفْتِعَالٌ	
E.g.	اِسْتَعَجَلَ	مُسْتَعِجٌ	مُسْتَعِجٌ	impossible	مُسْتَعِجٌ	اِسْتِعْجَالٌ	abstention
IX	اِفْعَلَّ	مِفْعَلٌ	مِفْعَلٌ		مِفْعَلٌ	اِفْعِلَالٌ	
E.g.	اِحْمَرَّ	مَحْمَرٌ	مَحْمَرٌ	red	مَحْمَرٌ	اِحْمِرَارٌ	redness
X	اِسْتَفْعَلَ	مُسْتَفْعِلٌ	مُسْتَفْعِلٌ		مُسْتَفْعِلٌ	اِسْتِفْعَالٌ	
E.g.	اِسْتَقْبَلَ	مُسْتَقْبِلٌ	مُسْتَقْبِلٌ	one who goes to meet (someone)	مُسْتَقْبِلٌ	اِسْتِقْبَالٌ	going to meet

Usually written with • in Persian.

\* In Persian this usually becomes • and the *fachs* of the ع frequently becomes a *karr*, thus مَكَاتِبُهُ *makātibeh* but مَكَاتِبُهُ *mokātibeh*.

‡ The Passive Participle of this form where the latter is Passive in meaning (see above, para. 5) does not occur.

9. The inserted ت of the VIII form undergoes the following changes:

(a) If the first radical of the root is ت this unites with the inserted ت, e.g.

اتَّبَعَ submission, obedience (from تَبَعَ).

(b) If the first radical is د or ز the inserted ت changes into د which unites with the radical د, e.g.

اَدْرَكَ attainment (from دَرَكَ).

اَزْدَحَم crowding (from زَحَم).

(c) If the first radical is ذ the inserted ت changes into ذ and unites with the radical ذ, e.g.

اَذْخَرَ hoarding (from ذَخَرَ).

(d) If the first radical is ط, ض, or ص the inserted ت is changed into ط, which unites with the radical ط, e.g.

اطَّلَعَ information (from طَلَعَ).

اِصْطَلَح expression (from صَلَح).

اضْطَرَّاب anxiety (from ضَرَب).

10. Arabic forms are used in Persian not only standing alone, but also combined with Persian words and particles to form compounds. Many examples of Compound Verbs thus formed have been given in Lesson ix, para. 2. Persian particles and suffixes are also added to Arabic forms to form compounds, e.g.

حاجتمند *hajatmand*, needy (حاجت need).

شعله‌ور *šo'levar*, blazing (شعله flame).

اولین *avvalin*, first (اول first).

نامعلوم *nama'lum*, unknown (معلوم known).

ناصالح *nasaleh*, dishonest (صالح good, just).

عاقلانه *aqelane*, wise; wisely (عاقل wise, reasonable).

This form is used to denote the abstract idea of the thing as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality, e.g.

إِنْسَانِيَّةٌ humanity (in Persian انسانیت *ensaniyat*; إِنْسَان human being).

نَصْرَانِيَّةٌ what constitutes being a Christian (in Persian نصرانیت *nasraniyat*; نَصْرَانِيّ a Christian).

This termination is occasionally added to Persian nouns, e.g.

خَرِيْت *xariyat* stupidity (from خَر *xar* ass, donkey).

This form is also occasionally used in Persian to denote a dynasty; in this case the ة becomes the 'silent' h, e.g.

قَاجَارِيَّةٌ *qajariye*, the Qajar Dynasty.

صَفَوِيَّةٌ *safaviye*, the Safavid Dynasty.

14. Diminutives are formed on the measure فُعَيْلٌ, e.g.

طُفَيْلٌ a little child (from طِفْلٌ child).<sup>1</sup>

حُسَيْنٌ Hosein (diminutive of Hasan).

If the noun has a feminine ending this is attached to the diminutive, e.g.

قَلْعَةٌ a small fortress (from قَلْعَةٌ).

15. Adjectives are formed on a variety of measures. Among them are:

(a) فُعَيْلٌ e.g.

شَرِيفٌ noble.

مَرِيضٌ sick.

When derived from transitive verbs this form has a passive meaning, e.g.

أَسِيرٌ captive.

(b) فُعْلَانٌ, fem. فُعْلَى, e.g.

مَسْكُرَانٌ drunk (m.); مَسْكُورَى (f.).

(c) فُعْلٌ e.g.

صَعْبٌ difficult.

<sup>1</sup> طُفَيْلٌ *tofeil* is used in Persian to mean 'parasite'.

17. Adjectives denoting a colour or physical defect are also formed on the measure **أَفْعَل**. The feminine is formed on the measure **فَعْلَاءَة**; the alternate form **فَعْلَى** is rare, e.g.

**أَصْفَر** yellow (m.).      **صَفْرَاء** (f.).

18. Relative Adjectives are formed by the addition of **ی** to the noun. In Arabic this **ی** has a *tafđid*, but in Persian it becomes *i*, e.g.

**دِمَشْقِي** an inhabitant of Damascus or person born in Damascus  
(دِمَشْق).

Certain nouns to which this **ی** is added undergo various changes:

(a) The feminine ending **ة** is omitted, e.g.

**حَقِيقِي** real, true (from **حَقِيقَة** truth, reality).

**طَبِيعِي** natural (from **طَبِيعَة** nature).

**صَنَاعِي** industrial (from **صَنَاعَة** industry).

(b) The feminine termination **ی** (or **ا**) of the form **فَعْلَى** is omitted or changed into **و**, e.g.

**دُنْيَوِي** worldly (from **دُنْيَا** = world, fem. of the elative **أَدْنَى** lower, lowest).

(c) The termination **ة** falls away if the word ends in **یَة**, e.g.

**إِسْكَندَرِي** a native of Alexandria (from **إِسْكَندَرِيَّة**).

(d) If the final radical is a **ی**, **و** or *alef hamze*, this is changed into **و**, e.g.

**مَعْنَوِي** spiritual (from **مَعْنَى** meaning).

**عَلَوِي** an Alid (from **عَلِي** Ali).

**سَمَاوِي** heavenly (from **سَمَاء** heaven).

(e) If the noun contains more than four letters (radicals together with servile letters), the final being **ی**, the latter is omitted, e.g.

**مُصْطَفَوِي** pertaining to the chosen (from **مُصْطَفَى** chosen).

راه‌ها و راه‌آهن در حدود استطاعت کشور — (۱۰) اصلاح قانون تقسیمات کشور و توجه باینکه اهالی در اداره امور محلی خود شرکت داشته باشند — (۱۱) تکمیل و ترقی تأسیسات فرهنگی و اهتمام در اصلاح اخلاق عمومی — (۱۲) توسعه سازمان بهداری و توجه مخصوص بپه‌داشت عمومی

### آمیزش زبانها<sup>۱</sup>

در عالم هیچ زبانی نیست که بتواند از آمیختگی با زبان دیگر خود را برکنار دارد مگر زبان مردمی که هرگز با مردم دیگر آمیزش نکنند و این نیز محال است چه بوسیله تجارت و سفر و معاشرت و حتی بوسیله شنیدن افسانه‌ها و روایات ملل دیگر لغاتی از آن مردم در این مردم نفوذ میکند و همه زبانهای عالم از این رو دارای لغت‌های دخیل است باید دید از آمیختن زبانی با زبان دیگر چه نتایجی حاصل میشود آمیختن زبانها بر چند قسم است یکی اینکه زبانی هر چه را ندارد بالطبع از همسایه یا جای دورتر بستاند و ملایم بلهجه و سلیقه خویش نماید یعنی آن لغت را فرو برده و نشخوار کرده و قابل هضم سازد و از حالات و اختصاصات اصلی آنرا بیندازد و حتی بمیل خود آنرا گاهی قلب کند گاهی تصحیف کند گاهی مفهوم آنرا تغییر دهد اگر جامد است مشتق کند و اگر مشتق است جامد کند الی آخر چنانکه عربان بلغات بیگانه همین کار را کرده و میکنند و ما هم با برخی از لغات عربی و لغات ترکی و فرنگی این عمل را نموده‌ایم ولی این کار در میان ما عمومیت نداشته است

<sup>۱</sup> سبک شناسی تألیف محمد تقی بهار (ملک الشعرا)

### EXERCISE 28

1. What changes we make in our plans will be announced later.
2. The enemy devastated the country as they retreated.
3. You ought to have told me instead of I you.
4. The more money he makes the more he wants.
5. So long as the nation retains its vigour its language never grows old.
6. I doubt whether he was there.
7. I do not know whether he (his condition) is better or worse.
8. I asked him whether he would come himself or send a substitute.
9. Little did she foresee what a difference this would make.
10. I insist upon it that he should go.
11. I came as soon as I heard of it.
12. I shall come as soon as ever I can.
13. When your work is done let me know.
14. I shall be ready by the time you get back.



## LESSON XVII

## Doubled Verbs. Hamzated Verbs.

1. In Lesson xv an example of the 'sound' Triliteral Verb was given. Certain additional rules have to be borne in mind in the formation of the derived forms of 'doubled' verbs, i.e. verbs whose second and third radical is the same, 'hamzated' verbs, i.e. verbs one of whose radicals is a *hamze*, and 'weak' verbs, i.e. verbs one of whose radicals is و or ی.

2. The following rules will enable the reader to find the Verbal Nouns and Participles of 'doubled' verbs and their derived forms.

(a) If the first and third radicals are vowelless, the second radical rejects its vowel (unless it is itself doubled), unites with the third and forms a doubled letter.

(b) If the first radical is vowelless and the third vowelless, the second radical gives up its vowel to the first, combines with the third and forms a doubled letter.

(c) When the second radical is separated from the third by a long vowel no contraction takes place.

Form	مَدَّ to stretch out			
	3rd pers. sing. masc. Perfect Active	Active Participle	Passive Participle	Verbal Noun
I	مَدَّ	مَادَّ	مَمْدُود	مَدَّ
II	مَدَّد	مَمْدَد	مَمْدَد	تَمْدِيد
III	مَادَّ	مَمَادَّ	مَمَادَّ	مِدَاد
IV	أَمَدَّ	مَمَدَّ	مَمَدَّ	إِمْدَاد
V	تَمَدَّد	مَتَمَدَّد	مَتَمَدَّد	تَمَدُّد
VI	تَمَادَّد	مَتَمَادَّد	مَتَمَادَّد	تَمَادُّد (or تَمَادُّ)
VII	إِنْفَلَّ	مَنْفَلَّ		إِنْفِلَال
VIII	إِمْتَدَّ			إِمْتِدَاد
IX	Seldom occurs	—	—	—
X	إِسْتَمَدَّ	مُسْتَمَدَّ	مُسْتَمَدَّ	إِسْتِمْدَاد

• إِنْفَلَّ to be notched (a sword), broken (a tooth). The VII form of مَدَّ does not occur.

3. The following rules, in conjunction with those given in the Introduction to Part II for the writing of *hamze*, will enable the reader to form the Verbal Nouns and Participles of 'hamzated' verbs and their derived forms. It should be remembered that the *hamze* is a consonant and like other consonants may be vowelised or vowelless.

(a) If a *hamze* with *a* is prefixed, as in the IV form, to the first radical and this is a *hamze*, the two come together and are written **آ**.

(b) If a *hamze* with *e* or *o* is prefixed to the first radical and this is a *hamze*, the *hamze* of the radical is changed to **ي** (*i*) or **و** (*u*) respectively. Exceptionally the VIII form of **أَخَذَ** 'to take' is **اِتَّخَذَ**.

(c) The Verbal Noun of the II form is formed on the measure **تَفْعِيلَة** if the third radical is a *hamze*.

Form	3rd pers. sing. masc. Perfect Active	Active Participle	Passive Participle	Verbal Noun
I	<b>أَسْرَ</b>	<b>أَسِرَ</b>	<b>مَأْسُور</b>	<b>أَسْر</b>
II	<b>أَثَرَ</b>	<b>مُؤَثِّر</b>	<b>مُؤَثَّر</b>	<b>تَأْثِير</b>
III	<b>آثَرَ</b>	<b>مُؤَاثِر</b>	<b>مُؤَاثَر</b>	<b>إِثَار</b>
IV	<b>آثَرَ</b>	<b>مُؤَثِّر</b>	<b>مُؤَثَّر</b>	<b>إِثَار</b>
V	<b>تَأَثَّرَ</b>	<b>مُتَأَثِّر</b>	<b>مُتَأَثَّر</b>	<b>تَأَثُّر</b>
VI	<b>تَأَثَّرَ (or تَوَاثَّرَ)</b>	<b>مُتَأَثِّر</b>	<b>مُتَأَثَّر</b>	<b>تَأَثُّر (or تَوَاثُّر)</b>
VII	Does not occur	—	—	—
VIII	<b>اِيتَشَرَ</b>	<b>مُؤَثِّر</b>	<b>مُؤَثَّر</b>	<b>اِيتَار</b>
IX	Does not occur	—	—	—
X	<b>اِسْتَأَثَّرَ</b>	<b>مُسْتَأَثِّر</b>	<b>مُسْتَأَثَّر</b>	<b>اِسْتِثَار</b>

**أَسْرَ** to take captive, blind.

**أَثَرَ** to leave a trace.

Form	3rd pers. sing. masc. Perfect Active	Active Participle	Passive Participle	Verbal Noun
I	سَأَلَ <sup>1</sup>	سَائِلٌ	مَسْئُولٌ	سُؤَالٌ
II	لَأَمَّ <sup>2</sup>	مُلْتَمٌ	مُلَامٌ	تَلْتِمٌ
III	لَأَمَ	مُلَاتِمٌ	مُلَاوَمٌ	مُلَاوَمَةٌ
IV	أَلَامَ	مُلْتِمٌ	مُلَامٌ	إِلَامٌ
V	تَلَامَ	مُتَلَمٌ	مُتَلَامٌ	تَلَوْمٌ
VI	تَلَامَ	مُتَلَاتِمٌ	مُتَلَاوَمٌ	تَلَاوْمٌ
VII	اِنْجَاثَ <sup>3</sup>	مُنْجِثٌ	مُنْجَاثٌ	اِنْجِثَاتٌ
VIII	اِلْتَامَ	مُلْتَمٌ	مُلْتَامٌ	اِلْتِمَامٌ
IX	Does not occur	—	—	—
X	اِسْتَلَامَ	مُسْتَلَمٌ	مُسْتَلَامٌ	اِسْتِلَامٌ
I	دَنُوهُ <sup>4</sup> , خَطِيئُهُ <sup>5</sup> , بَرَأَهُ	بَارِيٌّ	مَبْرُوءٌ	بَرَاءٌ
II	بَرَأَ	مَبْرِيٌّ	مَبْرَأٌ	تَبْرِئَةٌ
III	بَارَأَ	مَبَارِيٌّ	مَبَارَأٌ	مُبَارَاةٌ
IV	أَبْرَأَ	مُبْرِيٌّ	مُبْرَأٌ	إِبْرَاءٌ
V	تَبَرَأَ	مُتَبَرِّيٌّ	مُتَبَرِّأٌ	تَبَرُّؤٌ

<sup>1</sup> سَأَلَ to ask.<sup>2</sup> اِنْجَاثَ to be split (a tree).<sup>3</sup> خَطِيئُهُ to fail, make a mistake.<sup>4</sup> دَنُوهُ to dress (a wound); to solder.<sup>5</sup> بَرَأَ to create.<sup>6</sup> دَنُوهُ to be mean.

innocent man should be hanged. 9. She is better than when I last wrote to you. 10. The English love their liberty even more than their kings. 11. He dared not stir lest he should be seen. 12. Of course, if I were rich, I would travel. 13. We should have arrived sooner but that we had a collision.

## LESSON XVIII

### Weak Verbs. Assimilated Verbs. Hollow Verbs. Defective Verbs.

1. 'Weak' verbs can be divided into three classes: 'Assimilated' verbs, i.e. those the first radical of which is و or ی, 'Hollow' verbs, i.e. those the second radical of which is و or ی, and 'Defective' verbs, i.e. those the third radical of which is و or ی.

2. The following changes are undergone by a verb the first radical of which is و:

(a) If the first radical is vowelless and preceded by e, the و of the first radical is changed into ی; thus the Verbal Noun of the IV form of وَجَدَ 'to find' is اِيجَاد and the Verbal Noun of the X form of وَجِبَ 'to become binding, obligatory' is اِسْتِيجَاب.

(b) If the first radical is vowelless and preceded by o, the و of the first radical is assimilated to the o and becomes u.

(c) In the VIII form the و is assimilated to the inserted ت. The Verbal Noun of the VIII form of وَصَلَ 'to arrive' is thus اِتِّصَالَ and the Active Participle مُتَّصِل.

3. The following changes are undergone by a verb the first radical of which is ی:

(a) If the first radical is vowelless and follows o, it is changed into u; thus the Active Participle of the IV form of يَسَّرَ 'to become gentle, tractable' is مُوسِّر.

(b) In the VIII form the ی is assimilated to the inserted ت; thus the Verbal Noun of the VIII form of يَسَّرَ is اِتِّسَار and the Active Participle مُتَّسِر.

4. The 3rd pers. sing. masc. past tense of 'Hollow' verbs is usually written with *alef* as the medial letter. This *alef* may represent a radical و or ى.

(a) The forms II, III, V, VI and IX are conjugated like the strong verb. In the remaining forms

(b) If the و or ى is vowelised and the first radical is vowelless the vowel of the و or ى is given to the first radical and becomes *a* or *i* respectively.

(c) If the first and third radicals are vowelised, the former with an *a*, this with the radical و or ى becomes *a*.

(d) If the first and third radicals are vowelised, the former with an *o*, this with the radical و or ى becomes *i*.

(e) The Verbal Nouns of the IV and X forms drop the second radical and add *o* after the third radical.

(f) In the Active Participle of the I form the و or ى is changed to *hamze*.

(g) In the Passive Participle of the I form, if the second radical is و, one of the two و's is usually dropped.

(h) In the Passive Participle of the I form, if the second radical is ى, the و is usually dropped.

(i) 'Hollow' verbs denoting colours and physical defects retain the و or ى in the IX form.

قَالَ to speak;      سَارَ to go, travel

Form	3rd pers. sing. masc. Perfect Active	Active Participle	Passive Participle	Verbal Noun
I	سَارَ; قَالَ	سَائِر; قَائِل	مَسْبُوع; مَقُول	سَيْر; قَوْل
II	سِيرَ; قَوَّل	مُسِير; مُقَوِّل	مُسِير; مَقُول	تَسْيِير; تَقْوِيل
III	سَايَرَ; قَاوَلَ	مُسَايِر; مُقَاوِل	مُسَايِر; مُقَاوَل	مُسَايَرَة; مُقَاوَلَة
IV	أَقَالَ	مُقِيل	مُقَال	إِقَالَة
V	تَسِيرَ; تَقَوَّلَ	مَتَسِير; مَتَقَوِّل	مَتَسِير; مَتَقَوِّل	تَسِير; تَقْوُل

بَاعَ to buy.

Form	3rd pers. sing. masc. Perfect Active	Active Participle	Passive Participle	Verbal Noun
VI	تَسَايَر; تَقَاوَل	مُتَسَايِر; مُتَقَاوَل	مُتَسَايَر; مُتَقَاوَل	تَسَايُر; تَقَاوُل
VII	أَنْشَالَ <sup>1</sup>	مُنْشَال		أَنْشِيَال
VIII	أَقْتَالَ	مُقْتَال		أَقْتِيَال
IX	أَبْيَضَ <sup>3</sup> ; أَسْوَدَ <sup>2</sup>			أَبْيَضَاذ; أَسْوَدَاذ
X	أَسْتَقَامَ <sup>4</sup>	مُسْتَقِيم	مُسْتَقَام	أَسْتِقَام

5. The following rules will enable the reader to find the Verbal Nouns and Participles of 'Defective' verbs and their derived forms. In the Infinitive the final radical is sometimes written <sup>ا</sup>, which represents an original <sup>ي</sup>.

(a) If the second and third radicals are vowelised with an *a* and no letter is added after the last radical, this combination is reduced to <sup>ا</sup> (-*a*).

(b) If the second radical is vowelised with an *e* and the third is <sup>و</sup> and vowelised with an *a* and no letter is added after the last radical this combination becomes <sup>ي</sup>.

(c) In the derived forms the third radical of 'Defective' verbs always appears as <sup>ي</sup>.

(d) In the Active Participles the final <sup>و</sup> or <sup>ي</sup> unites with *tanvin* and is written <sup>ـ</sup>. If the article precedes the Participle the final radical reappears as <sup>ي</sup>; this is also the case with the Verbal Nouns of the V and VI forms.

(e) In the Passive Participles the third radical appears as <sup>ي</sup> and the *tanvin* is written <sup>ـ</sup> over the medial radical, e.g. مُنْقَضِي *monqazan*. In Persian this is written منقضى *monqaza*, i.e. the form used in Arabic with the article.

(f) In the Passive Participle of the I form, if the third radical is <sup>و</sup>, the <sup>و</sup> of the third radical and the inserted <sup>و</sup> coalesce and are written with a *tafdid*.

أَنْشَالَ<sup>1</sup> to be lifted.

أَسْوَدَ<sup>2</sup> to be black.

أَبْيَضَ<sup>3</sup> to be white.

أَسْتَقَامَ<sup>4</sup> to be straight; to rise.



يك موضوع سخن نراند و بر يك نسق چیز ننویسد بل اختلاف سخن او باندازه اختلاف مباحثها و موضوعهائی است که ویرا پیش آیند و ناگزیر باید که از هر چیز بهره‌ای بسزا داشته باشد تا بتواند در همه گونه سخن‌ها وارد شود و در هر باب سخنوری کند نحو صرف منطق معانی بیان بدیع تاریخ قصص لغت امثال اخلاق رجال انساب محاضرات و بسی دیگر از این گونه دانش‌ها همه از عوامل علم ادب و بویژه از اسباب و ابزار فن دیرری شمرده شده و دیر و نگارنده از آموختن آنها ناگزیر باشد و بی این دانش‌ها و آگاهی‌ها نتواند بهر نگارش دست یافته در هر باره که خواهد چیز نویسد چون غرض من از تمهید این مجموعه گفتگو و بررسی در علم ادب و اصول و فروع آن نیست و تنها ببخشی از آن که دیرری و انشاء است میپردازم در باره دانش‌های نامبرده و ارتباط آنها با علم ادب وارد شرح و تفصیل نمیشوم و از آنچه استادان فن در این باب نگاشته اند که کدام يك از علوم جزو اصول ادب است و کدام يك جزو فروع و تأثیر هر يك از آنها در ادبیات بچه اندازه است و مداخلیت کدام بیشتر در میگذرم و همینقدر میگویم که از این اشارات بخوبی میتوان درجه ارتباط و پیوستگی علم ادب را بتمام معارف بشری بدست آورد و خدمات بزرگرا که بتمام دانش‌های صوری و معنوی انجام میدهد معلوم داشت

### EXERCISE 30

1. I have stood it as long as I can; my patience is now exhausted.
2. He spends his money as fast as he gets it. 3. Nothing could be more distasteful to me than that I should have to go. 4. I do not say that he has been in any way negligent or that he has been dishonest. 5. He is speaking so loudly that I hear him even from here. 6. He is so badly injured that he must die. 7. He is so badly injured he will probably die. 8. He is so badly injured that he may die. 9. The crops failed because it was a dry year. 10. He cannot be tired since he has walked only a short way.

5. The sound plural masculine of nouns and adjectives is formed by adding **ونَ** in the nominative and **ينَ** in the oblique cases, e.g.

Nom.	مَلِكُونَ	} kings.	كَبِيرُونَ	} great.
Gen. and Acc.	مَلِكِينَ		كَبِيرِينَ	

6. The sound plural masculine is used for:

- (a) Masculine proper names, except those ending in **ة**.
- (b) Diminutives denoting rational beings.
- (c) Participles.
- (d) Nouns of the measure **فَعَال** (denoting workers in a trade or profession).
- (e) Relative Adjectives.
- (f) Adjectives of the form **أَفْعَل** denoting elatives.

7. The sound plural of feminine nouns and adjectives is formed by changing **ة** into **ات** in the nominative and **ات** in the oblique cases, e.g.

Nom.	مَلَكَاتُ	} queens.	كَبِيرَاتُ	} great.
Gen. and Acc.	مَلَكَاتِ		كَبِيرَاتِ	

8. The main types of word for which the sound feminine plural is used are:

- (a) Feminine proper names.
- (b) Class names ending in **ة**.
- (c) The feminine of adjectives the masculine of which takes the sound masculine plural.
- (d) Verbal Nouns of the derived forms.<sup>2</sup>
- (e) Diminutives denoting irrational beings and things.
- (f) Foreign words.
- (g) Certain masculine nouns, e.g.

حَيَوَانُ animal.      حَيَوَانَاتُ animals.

<sup>2</sup> In Persian this may be **ت** or **ه**. In either case the plural is **ات**, e.g. **ملاحظه** *molaheze* 'consideration, view, etc.' pl. **ملاحظات** *molahezat*.

<sup>3</sup> The Verbal Nouns of the II and IV forms also have Broken Plurals (see Lesson xx).

9. The sound feminine plural is sometimes added to Persian nouns, e.g.

فرمایشات *farmayefat*, orders, commands.

نگارشات *negarefat*, writings.

باغات *bayat*, gardens.

دهات *dehat* (from ده *deh* 'village') is used as a singular to mean 'country (as opposed to town)'.

A plural on the analogy of the sound feminine plural is also sometimes formed from Persian and Arabic words ending in *-e*, this being changed into ج before the termination of the sound feminine plural, e.g.

میوجات *mivejat*, fruits.

نوشتجات *nevestejat*, writings.

کارخانجات *karxanejat*, factories.

روزنامجات *ruẓnamejat*, newspapers.

حوالجات *havalejat*, transfers.

قبالجات *qabalejat*, title-deeds.

### باغ فلاحتی

در دو کیلومتری شهر اهواز در سمت مغرب رود کارون باغ بسیار بزرگی که دارای انواع و اقسام درختهای متناسب با آب و هوای خوزستان است تأسیس و با موتور از کارون برای مشروب ساختن اشجار اقدام بآبیاری آن باغ وسیع نموده‌اند و انواع و اقسام اشجار خرما انار زیتون موز و غیره در آن باغ غرس حتی گیاه‌ها و نهالهای گرمسیری نیز برای نمونه در اراضی زراعتی باغ مزبور کاشته و ملیونها تومان خرج باغ و خرید لوازم و اثاثیه برای کشاورزی و وارد کردن نهال اشجار از خارجه شده است

### ملاحظات راجع بادیات در دوره مشروطیت<sup>۱</sup>

ظهور مشروطیت که فرمان آن در سال ۱۳۲۴ قمری صادر شد نتیجه يك سلسله مقدمات سیاسی و علمی و ادبی بود که شرح و بسط آنرا کتابی جداگانه باید اجمالاً توان گفت که در این دوره ادبیات ایران گذشته از دوام در موضوعات

<sup>۱</sup> تاریخ ادبیات ایران تألیف دکتر رضازاده شفق

## EXERCISE 31

1. The fault is not mine for the simple reason that I was not present and had nothing to do with the affair. 2. He refused to participate on the ground that he was not interested in the matter. 3. To be sure the present law has not remained in force in as much as the universities contain teachers who have never believed in these principles. 4. You can have it for a few days on condition you return it some time next week. 5. I do not attach any importance to it so long as you are satisfied. 6. Nothing would content him but I must come. 7. He was everywhere except in the right place. 8. I walk every day unless it rains. 9. Foolish though he may be he is kind of heart. 10. We sometimes expect gratitude when we are not entitled to it. 11. However we may assess (judge) the merits or defects of Greek philosophy, it must always form an interesting subject. 12. Whether he succeeds or fails, we shall have to do our part.

## LESSON XX

## Broken Plurals.

1. In addition to the sound plurals, which are used for certain forms only, there are the so-called Broken Plurals, of which there are some thirty measures. Broken plurals maintain the radicals of the singular in their original order but change the vowel pattern. They may in addition add a consonant at the beginning or end or both. The consonants so used are **ل** at the beginning and **ن**, **ة** or **ة** at the end. The following table gives the plural measures from trilateral roots and the singular measures from which they are derived. Those forms which are more commonly used in Persian are marked with an asterisk.

## 2. Measures for Broken Plurals from trilateral roots.

\*1. فُعْل from

\*(a) فُعْلَة

(b) فُعْلَى<sup>1</sup>

(c) فُعْلَة

2. فُعْل from

(a) أَفْعَل<sup>2</sup>

(b) فُعْلَاه

<sup>1</sup> Feminine of the elative.

<sup>2</sup> Not the elative.

<sup>3</sup> The feminine of أَفْعَل, not the elative.

\*10. فَعْلَةٌ from

فَاعِلٌ<sup>1</sup>

11. فَعْلَةٌ from

(a) فَعْلٌ

(b) فَعَلٌ

(c) فَعَّالٌ

(d) فُعَّالٌ

(e) فَعِيلٌ

12. أَفْعُلٌ from

(a) فَعْلٌ

(b) فُعْلٌ

(c) فُعِّلٌ

(d) from feminine words which do not end in ة and have a long vowel between the second and third radicals.

\*13. أَفْعَالٌ from

\* (a) فَعْلٌ<sup>2</sup>

\* (b) فُعْلٌ

\* (c) فُعِّلٌ

(d) فَعَّلٌ

\*14. أَفْعَلَةٌ from

\* (a) فَعَّالٌ

\* (b) فُعَّالٌ

\* (c) فَعِيلٌ<sup>3</sup>

(d) فُعَّالٌ

\* (e) فُعُولٌ

\*15. فَوَاعِلٌ from

\* (a) فَاعِلٌ

\* (b) فَاعِلَةٌ

\*16. فَعَائِلٌ from

feminine nouns which have a long vowel between the second and third radicals.

<sup>1</sup> If it denotes a rational being and the third radical is و or ي.

<sup>2</sup> Especially if the first radical is و or the middle radical is و or ي.

<sup>3</sup> Especially adjectives the second radical of which is doubled or the third radical of which is و or ي.

17. فُعْلَان from

(a) فَعَلَ

(b) فُعِلَ<sup>1</sup>

(c) فُعَال

(d) فَعَال

(e) فَعِيل

(f) فَاعِل

18. فُعْلَان from

(a) فَعَلَ

(b) فَاعِل<sup>2</sup>

(c) فُعَال

(d) أَفْعَل<sup>3</sup>

\*19. فُعْلَان from

\*(a) فَعِيل<sup>4</sup>

(b) فَاعِل<sup>4</sup>

\*20. أَفْعَال from

فَعِيل<sup>5</sup>

21. فَعْلَى from

(a) فَعِيل<sup>6</sup>

(b) فُعْلَان

22. فَعَالِي<sup>7</sup> from

(a) فُعْلَان

(b) فَعْلَى

23. فَعَالِي from

(a) فَعْلَى<sup>8</sup>

(b) فُعْلَان

(c) فَعِيلَة

(d) فَاعِلَة<sup>10</sup>

<sup>1</sup> From roots with a medial و.

<sup>2</sup> When used as a noun, but not from roots with a medial و or ي.

<sup>3</sup> Denoting colours and physical defects.

<sup>4</sup> Denoting male persons, but not words with a doubled second radical or those the third radical of which is و or ي.

<sup>5</sup> Especially from roots with a doubled second radical or of which the third radical is و or ي.

<sup>6</sup> Usually with a passive meaning.

<sup>7</sup> In Arabic فَعَال unless preceded by the article, or in construct.

<sup>8</sup> Feminine but not of the elative.

<sup>9</sup> If the third radical is و or ي.

<sup>10</sup> From words of which the medial radical is و or of which the third radical is و or ي.



15. (a) سَوَاحِل shore, سَاحِل; فَوَارِس rider, فَارِس (a)  
 (b) عَامَّة common, فَوَآكِه fruit, فَاكِهَة; حَوَادِث happening, حَادِثَة  
 خَوَاص noble, خَاصَة; عَوَام (for عَوَامِ) the common people;  
 جَارِيَة; نَوَاحِي neighbourhood, نَاحِيَة; (for خَوَاصِص)  
 فَوَائِد benefit, فَائِدَة; نَوَادِر rarity, نَادِرَة; جَوَارِي slave-girl (f.)
16. عَجِيبَة; رِسَائِل treatise, letter, رِسَالَة; عَجَائِز old woman, عَجُوز  
 وَسَائِل means, وَسِيلَة; جَزَائِر island, جَزِيرَة; عَجَائِب wonder,
17. (a) جَار; إِخْوَان brother, (for أَخَو) أَخ; نِيرَان fire, (for نَوْر) نَار (a)  
 جِيرَان neighbour,  
 (b) حَيْتَان large fish, حُوت  
 (c) غُلَام slave, غُلَام  
 (d) غَزَلَان gazelle, غَزَال  
 (e) صَبِيَان boy, (for صَبِيَو) صَبِيَة  
 (f) حَيْطَان wall, حَائِط
18. (a) بَلَدَان city, بَلَد  
 (b) شَبَان young man, شَاب; فَرَسَان rider, فَارِس  
 (c) شَجْعَان brave, شَجَاع  
 (d) عُرْجَان lame, أَعْرَج
19. (a) رُؤَسَا head, chief, رَئِيس; فُقَرَا poor, فُقِير; وَزَرَا minister, وَزِير (a)  
 (b) عُلَمَا learned, عَالِم; شُعَرَا poet, شَاعِر (b)

20. قَرِيبٌ; اَغْنِيَا, rich, غَنِيٌّ; اَطْبَا, doctor, طَبِيبٌ; اَصْدَقَا, friend, صَدِيقٌ  
 اَوْلِيَا, vicegerent, وَلِيٌّ; اَنْبِيَا, prophet, نَبِيٌّ; اَقْرَبَا, relative,
21. (a) مَيِّتٌ (for مَيِّتٌ); جَرَحَى, wounded, جَرِيحٌ; قَتَلَى, killed, قَتِيلٌ  
 مَوْتَى, dead, مَوْتٌ  
 (b) كَسَلَى, lazy, كَسَلَانٌ
22. (a) قَمَّارَى, plain, قَمَّرَا; عَذَارَى, virgin, عَذْرَا  
 (b) دَعَاوَى, dispute, claim, دَعْوَى; فَتَاوَى, legal decision, فَتْوَى
23. (a) حَبَالَى, pregnant, حَبَلَى  
 (b) كَسَالَى, lazy, كَسَلَانٌ  
 (c) بَلِيَّةٌ; رَعَايَا, peasant, subject, رَعِيَّةٌ; هَدَايَا, present, gift, هَدِيَّةٌ  
 بَلَايَا, calamity, بَلَاءٌ  
 (d) زَوَايَا, corner, angle, زَاوِيَةٌ
24. (a) عُمُوهُ, paternal uncle, عَمٌّ  
 (b) عَلُوفُهُ, fodder, عَلْفٌ
25. (a) حَجَارُهُ, stone, حَجَرٌ  
 (b) صَحَابُهُ, friend, owner, صَاحِبٌ
26. حَرَسَ, guard, حَارِسٌ; خَدَمَ, servant, خَادِمٌ

3. Broken plurals from quadriliteral roots are formed on the following measures. Nouns formed from trilateral roots by prefixing م, ت or ا form their plurals on the same measures as nouns from quadriliteral roots.

\* (i) فَعَالِلٌ e.g.

كَوَاكِبٌ	star	كَوْكَبٌ
جَوَاهِرٌ	jewel	جَوْهَرٌ

\* Sometimes pronounced ro'ayw.

تَجَارِبٌ	experience (in Persian تجربه)	تَجْرِبَةٌ
مَنَازِلٌ	stage, resting-place (in Persian منزلت)	مَنْزَلَةٌ
مَدَارِسٌ	school (in Persian مدرسه)	مَدْرَسَةٌ
أَقْرَبُ	nearest	أَقْرَبُ
أَكْبَرُ	greatest	أَكْبَرُ

\* (ii) قَوَاعِلُ and فَعَالِيلُ from nouns which have a long vowel before the last radical, e.g.

تَصَاوِيرٌ	picture	تَصْوِيرٌ
مَفَاتِيحٌ	key	مِفْتَاحٌ
أَرَاغِفٌ	rumour <sup>2</sup>	إِرْجَافٌ
جَوَامِيسٌ	buffalo	جَامُوسٌ
قَوَانِينٌ	law	قَانُونٌ
دَنَانِيرٌ	dinar (a coin)	دِينَارٌ
دَوَاوِينٌ	divan (a collection of poems, etc.)	دِيَوَانٌ
تَوَارِيخٌ	history	تَارِيخٌ
أَسَاتِيدٌ	master, teacher	أُسْتَاذٌ

\* (iii) فَعَالِلَةٌ

from (a) relative adjectives, e.g.

أَرَامَنِيٌّ Armenian (in Persian ارامنه)

(b) from certain quadriliteral nouns (especially foreign ones) denoting persons, e.g.

تَلْمِيزٌ student (of a school where religious sciences are taught)  
(تَلَامِذَةٌ (in Persian تلامذه).

<sup>1</sup> In Persian pronounced *tajarah*.

<sup>2</sup> See para. 10 below.

أَفْوَاه	mouth	فَم
مِيَاه	water	مَاء
سَمَاوَات	sky, heaven	سَمَاء
حَوَائِج	need	(in Persian حاجت) حَاجَةٌ

A broken plural خوانین *xavanin* is irregularly formed in Persian from خان *xan* 'khan' (a courtesy title).

7. A few Arabic broken plurals are used in Persian with a singular meaning, e.g.

عَمَلِجَات	workman	(pl. of عَامِل, for عَمَلَة) عمله
اَرِبَاهَان	master; owner of a landed estate	(pl. of رَبّ) اَرِبَاب
	country, region.	(pl. of بَلَد) بِلَاد
اَدْوِيحَات	spice	(pl. of دَوَاء, for اَدْوِيَة) ادويه
	fire.	(pl. of نَار) نِيرَان
فَتْوَحَات	conquest	(pl. of فَتْح) فَتْوح

8. In addition to the above plurals of plurals, certain Arabic nouns are used with a double plural in Persian, a sound feminine plural being made of the broken plural, or a broken plural of a broken plural, e.g.

جَوَاهِرَات	jewel	جَوَاهِر جَوْهَر
بُيُوتَات = an office in charge of Crown property, etc.	house	بُيُوت بُيْت
أَمَاكِن	place	(in Persian امكنه) اَمْكَنَة مَكَان
لَوَازِمَات	necessities	لَوَازِم necessary لَازِم

9. Broken plurals are extensively used in Persian. The Persian plural terminations ان *-an* and ها *-ha* are also added to the singular of Arabic nouns to form the plural.

10. Certain Arabic words are used in the plural in Persian but are rare in the singular. Among them are:

مزخرفات *moṣaxrafat*, nonsense (the singular مزخرف *moṣaxraf* is used only as an adjective 'nonsensical, absurd').

مهمات *mohmalat*, nonsense (the singular مهمل *mohmal* is used only as an adjective 'absurd').

موهومات *mōūhumat*, superstition(s) (the singular موهوم *mōūhum* is used only as an adjective 'fanciful, imaginary').

اراجیف *arajif* (pl. of ارجاف *erjaf*), rumours.

اولاد *ōulad* (pl. of ولد *valad*), children.

حشرات *hasarat* (pl. of حشرة *ḥashrah*), insects.

اسباب *asbab* means 'utensils, goods, chattels, luggage' in the plural; the singular سبب *sabab* means 'cause'.

### حکومت مرکزی

هیچ کشور و هیچ جماعتی اداره نمیشود مگر اینکه نقطه اتکاء مرکزی مقتدری داشته باشد يك معنى امنیت همین است که حکومت مرکزی قدرت داشته باشد مفهوم مخالف این اصل نیز مؤید و مثبت همین اصل است یعنی در هر کشور و هر جماعتی که قدرت مرکزی ضعیف گردد و آن نقطه اتکاء سست و متزلزل شود آن کشور و آن جماعت اداره نمیشود معنى اداره نشدن يك کشور یا زندگی يك جماعت و قوم هرج و مرج و عدم امنیت است و بزرگترین وظیفه سیاسی هر دولتی در داخله حفظ انتظامات است عدالت و دادگستری محض حفظ امنیت است و امنیت باعتبار وجود عدالت دوام و استقرار پیدا میکند

### ملاحظاتى راجع بادیات در دوره مشروطیت

(دنباله از درس پیش)

(۴) احداث مدارس جدید و روزنامه‌ها و مجلات بتوسیع و تعمیم معارف خدمت بزرگی کرده و ادبیات نسبت به عامه بیشتر مانوس و در دسترس واقع گشته و توجه به علم و ادب زیادت گرفته (۵) تمایلی در مردم و طبقه دانشمندان و مؤلفان نسبت بتالیفات علمی و ادبی متقدمان ایران پدید آمده نیز از طرف وزارت فرهنگ توجهی نسبت بتالیف کتابهای درسی و ترجمه تالیفات علمی

مغرب زمین پیدا شده و بخصوص تصحیح و طبع مؤلفات گذشتگان ایرانی در نظم و اثر مورد نظر خاص واقع گشته و مقدار مهمی از نوادر آثار و تصانیف گذشته باهتمام دانشمندان بطرز تصحیح جدیدی بحلیه طبع در آمده و احیا گردیده (۶) درج مطالب علمی و تاریخی بطرز تحقیقی و انتقادی و رجوع باصول و اسناد از روی نظام فکری و تتبع کامل ترقی شایانی کرده و در واقع شیوه بعضی مولفان بزرگ اسلامی که در قدیم نسبت بزمان آنان معمول بود احیا گردیده و در این امر از روش انتقادی دانشمندان مغرب زمین نیز استفاده کامل شده است و در حقیقت تالیفات و تحقیقات خاورشناسان مغرب زمین از این حیث در نهضت جدید ادبی ایران تاثیر خاص داشته و در میل و رغبت ایرانیان نسبت باحیای آثار گذشتگان نیز در سلیقه و راه و رسم پژوهش مطالب علمی عاملی مهم بوده است و توان گفت در میان دانشمندان ایران پیشرو عمده در این فن آقای محمد قزوینی بوده است (۷) نهضتی بر ضد عبارت پردازیهای بی لزوم و مبالغه ها و مضامین و تشبیهات غیرطبیعی و پیچیده قسمتی از ادبیات قدیم شروع کرده و در این مورد برخی ترك اغلب مضامین و تشبیهات و اسلوب و معانی قدیم را میخواهند و موضوعهای تازه پیدا میکنند و اوزان و اشکال نو بکار میبرند و در اثر مخالف جمله بندی تازی منش و استعمال کلمات زیاد عربی هستند و باحیاء شیوه ایرانی و استعمال لغات فارسی اهتمام دارند حتی بعضی دورتر رفته باستعمال جمله های فارسی خالص میکوشند در ضمن توان گفت ایندوره از يك لحاظ یعنی بیشتر از لحاظ موضوع و هدف و طرز تعبیرات ادبی دوره تحول و انقلاب است موازن قدیم تا حدی متزلزل شده و اصول جدید هم سر و صورتی کامل پیدا نکرده و ادبیات بطور کلی يك سیر تکامل مینماید در هر صورت برخی گویندگان جدید آثار زیبای دلربائی که نوید سبك عالیتیرا میدهد بوجود آورده اند

### EXERCISE 32

1. In spite of his youth he was not only fit to benefit from university education, but carried to the university a literary taste and stock of learning which would have done honour to a graduate. 2. There is not only conciseness in these lines but also elegance. 3. It will be my endeavour to relate the history of the people as well as the history of the government. 4. The wolf is hard and strong and withal one of the cleverest of animals. 5. Take a few of them, say a dozen or so. 6. How strong is the influence which universities and schools together have upon



Masculine & Feminine	Numbers	Masculine & Feminine	Numbers
ثَلَاثُونَ	30	مِائَتَانِ	200
أَرْبَعُونَ	40	ثَلَاثُ مِائَةٍ (مِئَةٍ)	300
خَمْسُونَ	50	أَلْفٌ	1000
سِتُونَ	60	أَلْفَانِ	2000
سَبْعُونَ	70	ثَلَاثَةُ آلَافٍ	3000
ثَمَانُونَ	80	أَحَدَ عَشَرَ أَلْفًا	11,000
تِسْعُونَ	90	مِائَةٌ (مِئَةٍ) أَلْفٌ	100,000
مِائَةٌ; مِئَةٌ	100	أَلْفٌ أَلْفٌ	1,000,000

2. In the case of the cardinals 3-10 Arabic uses the masculine form with a feminine noun and vice versa. The numerals 20-90 are declined as sound plurals. The oblique form is usually used in Persian, e.g.

عِشْرِينَ twenty.

3. 'thousand' has two plurals آلَاف and أَلُوف; the latter is used for 'thousands' in an indefinite sense.

4. Compound numbers from twenty onwards are formed by joining the units, tens and hundreds by وَ. The largest number is put first, but the units are put before the tens, e.g.

1945. أَلْفٌ وَتِسْعُ مِئَةٍ وَخَمْسَةٌ وَأَرْبَعُونَ

5. The ordinals are formed from the cardinals on the form فَاعِل except الأول (m.) 'first' and الأولى (f.), e.g.

ثَانِ (m.)	ثَانِيَّةٌ (f.)	second.
ثَالِثٌ	ثَالِثَةٌ	third.
حَادِي عَشَرَ	حَادِيَّةٌ عَشْرَةٌ	eleventh.

For the higher numbers the cardinals only are used; the ordinals of the units are joined to the cardinal of the tens to express the compound ordinals. If defined both parts of compound numbers take the article.

عِشْرُونَ (m. and f.) twentieth.    الْعِشْرُونَ the twentieth.

حَادٍ وَ عِشْرُونَ (m.) حَادِيَّةٌ وَ عِشْرُونَ (f.)	} twenty-first.	الْحَادِي وَالْعِشْرُونَ الْحَادِيَّةُ وَالْعِشْرُونَ	} the twenty-first.
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6. The numeral adverbs 'first, secondly, etc.' are expressed by the accusative of the ordinals, e.g.

أَوَّلًا first.    ثَانِيًا secondly.    ثَالِثًا thirdly.

These are frequently used in Persian.

7. The denominator of fractions when it lies between 3 and 10 inclusive is formed on the measure فُئْل except 'half' which is نِصْف, e.g.

ثُلُث a third.    رُبُع a quarter.

The plural of fractions is formed on the measure أَفْعَال, e.g.

أَثْلَاث thirds.

The Arabic fractions are used in conjunction with Persian cardinals, e.g.

دو ثلث *do sols*, two-thirds.

سه ربع *se rob'*, three-quarters.

8. The multiplicative adjectives 'twofold, threefold, etc.' are formed on the measure مَفْعَل, e.g.

مُتْنِي (in Persian مَتْنِي) twofold.

مُثَلَّث threefold; a triangle.

مُرَبَّع fourfold, square; a square.

9. Numeral adjectives expressing the number of parts of which anything is made are formed on the measure **ثَعَالِي**, e.g.

ثَنَائِي	biliteral.
ثَلَاثِي	triliteral; three cubits high or long.
رَبَاعِي	quadriliteral; four cubits high or long; quatrain.

10. The Arabic Pronominal Suffixes are:

1st pers. sing. <b>ـِي</b>		pl. <b>ـَا</b>
2nd pers. sing. (m.) <b>ـُكَ</b>	dual (m. and f.) <b>ـُكُمَا</b>	pl. (m.) <b>ـُكُمْ</b>
2nd pers. sing. (f.) <b>ـِكِ</b>		pl. (f.) <b>ـُكُنَّ</b>
3rd pers. sing. (m.) <b>ـُهُ</b> <sup>1</sup>	dual (m. and f.) <b>ـُهُمَا</b> <sup>2</sup>	pl. (m.) <b>ـُهُمْ</b> <sup>3</sup>
3rd pers. sing. (f.) <b>ـِهَا</b>		pl. (f.) <b>ـُهُنَّ</b> <sup>3</sup>

e.g.

**اللّٰهِي** my God.  
**مَوْلَانَا** our master, lord.

Occasionally an Arabic Pronominal Suffix is added to a Persian word, e.g.

**نور چشمی** *nure casmi*, light of my eye (=my son).  
**استادی** *ostadi*, my master.

Note also the following expressions:

**عَيْنُهُ** himself (from **عَيْنٌ** 'self, substance') used in Persian to mean 'exactly like', e.g.

**شکل برادرم عینه شکل خواهرم است** *sekle baradaram âinaho<sup>3</sup> sekle xaharam ast*, My brother's appearance is exactly like my sister's.

**این مملکت عینه مملکت ماست** *in mamlakat âinaho<sup>3</sup> mamlakate mast*, This country is exactly like our country.

<sup>1</sup> The *zamme* of **هُ**, **هُمَا**, **هُمْ** and **هُنَّ** is changed after **ـِ**, **ـِي** and **ـُ** into *kasra*.

<sup>2</sup> This is the title usually given to the poet Jalal od-Din Rumi.

<sup>3</sup> See Introduction to Part II, para. 12 for the pronunciation of this word.

<sup>1</sup> مُشَارٌ إِلَيْهِ above mentioned, aforesaid (from أَشَارَ إِلَى to indicate).

مُدْعَى عَلَيْهِ the defendant in a lawsuit (from ادْعَى عَلَى to enter an action against).

11. The word ذُو is used with a following noun to denote 'possessed of' the quality indicated by the noun. It is declined as follows:

Nom. sing. m.	ذُو	f.	ذَات	dual m.	ذَوَا	f.	ذَوَاتَا	pl. m.	ذَوُو	f.	ذَوَات
Gen. sing. m.	ذِي	f.	ذَات	dual m.	ذَوَى	f.	ذَوَاتَى	pl. m.	ذَوَى	f.	ذَوَات
Acc. sing. m.	ذَا	f.	ذَات	dual m.	ذَوَى	f.	ذَوَاتَى	pl. m.	ذَوَى	f.	ذَوَات

An alternative masculine plural is أُوْلُو or أُلُو (nom.) and أُولى (gen. and acc.). The first vowel of أُوْلُو and أُولى is short. The vowel of ذُو and ذِي before the definite article is also short. E.g.

ذُو حَيَاتَيْن	amphibious.
ذِي رُوح	animate.
ذِي هُوش	intelligent.
ذِي نَفَع	interested in (an interested party).
أُوْلُو الْأَمْر	commanders.
أُوْلُو الْأَلْبَاب	intelligent, prudent (persons).

12. صَاحِب is also used to mean 'possessed of', e.g.

صَاحِب مَال *sahebmal*, rich.

صَاحِب خَانِه *sahebxane*, owner of the house, landlord.

In the above examples صَاحِب *saheb* forms part of a compound. In the following example it does not form part of a compound and takes the *ezafe*, e.g.

صَاحِب تَالِيفَات زِيَاد اَسْت *sahebe talifate ziyad ast*, He is the author of many works.

<sup>1</sup> The *tanvin* is in this case pronounced in Persian, i.e. *mofaron al'ah*.

13. **اهل** is used to denote 'capable of, possessed of, belonging to'. It takes the *ezafe*, e.g.

**اهل این کار نیستم** *ahle in kar nistam*, I am not capable of doing this, I am not prepared to do this.

**اهل فن** *ahle fann*  
**اهل خبره** *ahle xebre* } an expert, technician.  
**اهل کجائید** *ahle koja id*, Where do you come from?

**اهل انگلستان هستیم** *ahle englestan hastim*, We are English.

14. Arabic prepositions are of two kinds: separable, i.e. those which can be written alone except when followed by a pronominal suffix, and inseparable, i.e. those which consist of one letter which is always attached to the following word.

(a) Inseparable prepositions:

**ب** in, by, with, e.g.

**بِسْمِ اللَّهِ** in the name of God (for **بِاسْمِ**).

**بِاللَّهِ** by God.

**و** by, e.g.

**وَاللَّهِ** by God.

**لِ** for, to, because of, e.g.

**لِهَذَا** therefore (for this).

**لِ** also means 'for the benefit of' (in opposition to **عَلَى** 'against') and the phrases **بِرَّ لَهُ** and **بِرَّ عَلَيْهِ** (**عَلَى** compounded with the Arabic 3rd pers. sing. masc. pronominal suffix and the Persian preposition **بَر** *bar*) are used in Persian to mean 'for' or 'in favour of' and 'against' respectively, and take the *ezafe*, e.g.

**قاضی بر له او حکم داد** *qazi bar lahe u hokm dad*, The judge made an order in his favour.

**كَ** like, as, e.g.

**كَذَا** such like (like this).

This is also the case with the majority of prepositions in para. 14 (a) and (b) above, in so far as these carry the stress, but *مَعْدُوكٌ* and *مَعْدُوكٌ* carry the stress on the initial or the final syllable.

16. Arabic adverbs are of two main kinds, inseparable particles, which are not used in Persian, and separate particles and nouns in the nominative or accusative.

(a) Separate particles:

*بَل* usually compounded in Persian with *که*, thus becoming *بلکه* *balke*, but, rather, on the contrary.

*بَلَى* yes.<sup>1</sup>

*فَقَط* only.

*لَا* not. This is only used in Persian in compounds, e.g.

*بَلَا شَرَط* unconditionally.

*بَلَا تَرَدِيد* undoubtedly.

*لَا أَقَل* at least.

*لَا بُدَّ* of necessity.

*لَا يَنْقَطِع* unceasingly (lit. it does not cease).

*لَمْ* not. This also is only used in compounds, e.g.

*لَمْ يَزْرَعْ* uncultivated (lit. he did not sow).

*bal* and *balke* are used after a negative expressed or implied, e.g.

نه تنها فردا (خواهد آمد) بلکه پس فردا هم خواهد آمد

*na tanha farda (xahad amad) balke pasfarda ham xahad amad,*

Not only will he come to-morrow, but he will come the day after tomorrow also.

نه فقط ما بلکه همه مردم بر اثر این پیش آمد متاسف شدند

*na faqat ma balke hameye mardom bar asare in pifamad mota'assef sodand.*

Not only we but all the people were grieved at this event.

<sup>1</sup> In Persian this becomes *bali*; the form *باله* *bale* is commonly used.



بلکه *balke* is also used after a rhetorical question to mean 'on the contrary', e.g.

اشتباه یعنی چه بلکه فی الواقع همدا این کار را کرده‌اید

*estebah ya'ni ce balke fel-vaqe' amdan in karra karde id,*

What do you mean? A mistake? On the contrary, you did it on purpose.

With an affirmative verb بلکه *balke* means 'nay rather', e.g.

این کتاب چهل ریال می‌ارزد بلکه پنجاه ریال

*in ketab cehel rial miarząd balke panyah rial,*

This book is worth forty *rials*, nay rather fifty *rials*.

In Colloquial Persian بلکه *balke* is sometimes used in the sense of 'perhaps', e.g.

بلکه آمده باشد *balke amade basad*, Perhaps he has come (after all).

(b) Many nouns can be used in the accusative as adverbs, e.g.

أَحْيَانًا perchance, at times. اِتِّفَاقًا by chance.

جَمْعًا together. نِسْبَةً relatively.

أَلَّآن immediately, now. فِعْلًا at present.

(c) Certain prepositional phrases are also used as adverbs, e.g.

فِي الْفَوْرِ<sup>1</sup> immediately. حَتَّى الْمَقْدُور as far as possible.

بِأَخْرَةٍ (for) finally, at last. مِنْ غَيْرِ رَسْم unofficially.

17. Stress is carried on the final syllable of the forms given in para. 16 above, except بلکه *balke* which carries it on the initial syllable, e.g.

فَقَط *fa'qat*, only.

دَائِمًا *da'e'man*, continually.

18. Certain phrases compounded of Arabic and Persian words are used as adverbs, e.g.

بِتَدْرِيج *be tadrij*, gradually.

Stress in such compounds is carried on the final syllable.

<sup>1</sup> See Introduction to Part II, para. 8(d) for the pronunciation of this word.

22. Various Arabic phrases are used as interjections. Among them are the following:

يَاَ اللَّهِ O God!

الْحَمْدُ لِلَّهِ Praise be to God.

إِنْ شَاءَ اللَّهُ if God wills.

مَا شَاءَ اللَّهُ what God wills.

أَعُوذُ بِاللَّهِ I take refuge in God.

إِسْتَغْفِرُ اللَّهَ I ask pardon of God.

بَارَكَ اللَّهُ God bless (you); bravo.

#### در صفت دبیر\*

دبیر باید پیش از همه کار و بیش از همه چیز سعی کند که دارای ملکات فاضله و خداوند اخلاق ستوده گردد جمال صورت را بکمال معنی آراسته کند و جامه تقوی و پرهیزکاری بر تن راست نماید و اندام اعتبار را بزور درستی و امانت بیاراید و گفتار خود را با راستی و حقیقت پیامیزد و بفصاحت منطق و صراحت لهجه زیور بخشد و زبان و قلم از ناشایست پاک دارد و در نگاهداشت رازها کوشش فراوان بکار برد و اعتماد همگان را بسوی خود فرا آورد و عنان قلم از آنچه بر خلاف حقیقت است باز گیرد و کسی را بدانچه در او نیست نستاید و از تملق و چاپلوسی که کشنده روح ادب است بگریزد دبیر چون بدین صفتها و زیورها آراسته باشد هر آینه قدر و بهای او نزد مردم بزرگ شود و جایگاه او در جامعه بلند گردد و سخن او در گوشها و دلها تأثیری هرچه بیشتر بخشد و باید دانست که دبیری را شرایطی چند است که تا آن شرایط در وجود دبیر و نگارنده جمع نشود نام دبیری بر وی راست نیاید و کار نگارندگی را از عهده بر نتواند آمد

\* آئین نگارش تالیف حسین سمیعی (ادیب السلطنه)

## معنی آزادی<sup>۱</sup>

برادران و هم میهنان عزیزم

بحمد الله بفضل خداوند در سایه توجه شاهنشاه جوان جوانبخت بار دیگر با بدایره آزادی گذاشتید و میتوانید از این نعمت بر خوردار شوید البته باید قدر این نعمت را بدانید و شکر خداوند را بجا آورید از رنج و محنتی که در ظرف سی و چهار سال گذشته بشما رسیده است امیدوارم تجربه آموخته و عبرت گرفته متوجه شده باشید که قدر نعمت آزادی را چگونه باید دانست و معنی آزادی را در یافته باشید در این صورت میدانید که معنی آزادی این نیست که مردم خودسر باشند و هر کس هر چه میخواهد بکند در عین آزادی قیود و حدود لازم است اگر حدودی در کار نباشد و همه خودسر باشند هیچکس آزاد نخواهد بود و هر کس از دیگران قویتر باشد آنانرا اسیر و بنده خود خواهد کرد قیود و حدودی که برای خودسری هست همان است که قانون مینامند پس مردم وقتی آزاد خواهند بود که قانون در کار باشد و هر کس حدود اختیارات خود را بداند و از آن تجاوز نکند پس کشوری که قانون ندارد یا قانون در آن مجری و محترم نیست مردمش آزاد نخواهند بود و آسوده زیست نخواهند کرد این حقیقتی است بسیار ساده و روشن و هیچکس منکر آن نمیشود اما متأسفانه کتر کسی باین حقیقت ایمان دارد زیرا که غالباً می بینیم مردم حدود یعنی قانون را برای دیگران لازم میدانند اما رعایتش را برای خودشان واجب نمیشمارند اگر هر کس معتقد بود که رعایت حدود قانون تنها نسبت بدیگران واجب نیست بلکه نسبت بخود او هم واجب است تخلف از قانون واقع نمیشد و حال آنکه ما هر روز می بینیم بسیاری از اشخاص از قانون تخلف میکنند و کتر کسی است که متوجه باشد که اگر من تخلف از قانون را از طرف خود جائز بدانم دلیلی ندارد که دیگران هم تخلف از قانون را از طرف خودشان جائز ندانند در این صورت تخلف از قانون امری رایج و شایع خواهد بود و همان نتیجه دست میدهد که گفتیم یعنی آسایش از همه سلب میشود متأسفانه بسیاری از مردم چنین اند که هر وقت بتوانند زور بگویند میگویند غافل از اینکه اگر بنا بزورگوئی باشد امروز من میتوانم بزبردست خود زور بگویم اما فردا زبردستی پیدا میشود که بمن زور بگوید پس همین کس

<sup>۱</sup> نطق مرحوم آقای فروغی که در روز ۱۵ مهر ماه ۱۳۲۰ در برابر دستگاه رادیو تهران ایراد و پخش شد

اشکال مختلف داشته و دارد که چون مقصود من این نیست که بشما علم حقوق درس بدهم داخل این بحث نمیشوم و همین قدر میگویم ملتها هرچه داناتر و برشد و بلوغ نزدیکتر میشوند بقسم سوم یعنی بحکومت ملی متمایلتر میگردند جز اینکه ملتها چون غالباً دارای جمعیت فراوان و کشور پهناورند نمیتوانند هر روز يك جا جمع شوند و وظیفه قانونگذاری و اجرای قانونرا خودشان مستقیماً بجا بیاورند بنا براین بهترین ترتیبی که پیدا کرده‌اند این است که ملت جماعتی را نماینده خود قرار دهد که بنام او قانونگذاری کنند و مجمع آن نمایندگانرا ما مجلس شورای ملی نامیده‌ایم و مجلس هم چند نفر را برای اجرای قانون اختیار میکند که هیئت وزیران نامیده میشود و این هر دو جماعت در تحت ریاست عالیہ یکفر هستند که اگر او انتخابی باشد رئیس جمهوری نامیده میشود و اگر دائمی و موروثی باشد پادشاه است شما ملت ایران بموجب قانون اساسی که تقریباً سی و پنج سال پیش مقرر شده است دارای حکومت ملی پادشاهی هستید اما اگر درست توجه کنید تصدیق خواهید کرد که در مدت این سی و پنج سال کتر وقتی بوده است که از نعمت آزادی حقیقی یعنی مجری و محترم بودن قانون بر خوردار بوده باشید و چندین مرتبه حکومت ملی یعنی اساس مشروطیت شما مختل شده است آیا فکر کرده اید که علت آن چیست من برای شما توضیح می‌کنم علت اصلی این بوده است که قدر این نعمت را بدرستی نمیدانستید و بوظایف آن قیام نمی‌کردید و بسیاری از روی نادانی و جماعتی از روی غرض و هوای نفس از شرایطی که در حکومت ملی باید ملحوظ شود تخلف میکردند شرایطی که در حکومت ملی باید ملحوظ باشد چیست فراموش نکنید که معنی حکومت ملی اینست که اختیار امور کشور با ملت باشد و البته میدانید که هرکس اختیارات دارد در ازای آن اختیارات مسئولیتی متوجه او میشود پس اگر بمقتضای اختیارات خود چنانکه وظیفه وجدانی حکم میکند عمل نکند مسئول واقع میشود و معنی مسئول واقع شدن همیشه این نیست که کسی از او سؤال و بازخواست کند مسئول واقع شدن غالباً باینست که شخص گرفتار عاقبت وخیم میشود اگر مخلوق نباشد که از او بازخواست کند خالق از او بازخواست خواهد کرد بازخواست خالقرا هم همیشه بروز قیامت نباید محول نمود غالباً بازخواست خالق در همین زندگانی دنیا واقع میشود و شخص جزای عمل خودرا میبیند و چنانکه گفته‌اند

از مکافات عمل غافل مشو  
گندم از گندم بروید جو ز جو

لازم نمایند و نمایندگی ملت را وسیله تحصیل یا حفظ منافع شخصی بدانند و عوام فریبی را پیشه خود بسازند و دسیسه‌کاری را شعار خود کنند یا معنی نمایندگی ملت را فقط مدعی شدن با دولت بدانند و اگر وزیران وزارت را فقط مایه تشخیص و جلب منافع شخصی فرض کنند و اگر روزنامه نگاران بجای حقیقت گوئی و رهبری ملت براه خیر روزنامه را آلت هتاک و پیش بردن اغراض فاسد قرار دهند و اگر پادشاه حافظ قوانین نباشد و افراد ملت را فرزندان خود نداند و سلطنت را وسیله اجرای هوای نفس بسازد و اگر طبقات ملت از طریق شرافت با بیرون گذارند یا راه اختلاف و نفاق پیش گیرند گذشته از اینکه شخصاً مسئول یعنی گرفتار عاقبت وخیم میشوند باید حتم و یقین دانست که باز اوضاع این سی و پنج سال گذشته تجدید خواهد شد کشور و ملت هر روز گرفتار مصیبت و فتنه و فساد میشود و نه تنها آزادی تباه خواهد شد بلکه بدارفنا و نیستی خواهیم رفت و اگر ملت عبرت گرفته باشد و بوظیفه وجدانی خود عمل کند امیدواری میتوان داشت که روزگار محنت و ذلت سپری شود و دوره شرافت و سعادت و سرافرازی برسد

## APPENDIX I

## Irregular Verbs.

The following is a list of the main irregular verbs. A few verbs of rare occurrence have been omitted. The verbs have been arranged in alphabetical order. The meanings of the verbs will be found in the vocabulary. Obsolete verbs are put in square brackets.

Present Stem		Infinitive	
( <i>ajin</i> )	آجین	( <i>ajidan</i> )	آجیدن
( <i>az</i> )	آز	( <i>axtan</i> )	آختن
( <i>ara</i> )	آرا	( <i>arastan</i> )	آراستن
( <i>azar</i> )	آزار	( <i>azordan</i> )	آزردن
( <i>azma</i> )	آزما	( <i>azmudan</i> )	آزمودن
( <i>asa</i> )	آسا	( <i>asudan</i> )	آسودن
( <i>asub</i> )	آشوب	( <i>asoftan</i> )	آشفتن
( <i>ayar</i> )	آغار	( <i>ayeftan</i> )	آغشتن
( <i>oft</i> )	افت	( <i>oftadan</i> )	افتادن
( <i>afraz</i> )	افراز	( <i>afraxtan</i> )	افراختن
( <i>afraz</i> )	افراز	( <i>afraftan</i> )	افراشتن
( <i>afruz</i> )	افروز	( <i>afruxtan</i> )	افروختن
( <i>afarin</i> )	آفرین	( <i>afaridan</i> )	آفریدن
( <i>afza</i> )	افزا	( <i>afzudan</i> )	افزودن
( <i>affar</i> )	افشار	( <i>affordan</i> )	افشردن
( <i>agin</i> )	آگین	( <i>agandan</i> )	آگندن
( <i>ala</i> )	آلا	( <i>aludan</i> )	آلودن
( <i>ama</i> )	آما	( <i>amadan</i> )	آمادن
( <i>a</i> )	آ	( <i>amadan</i> )	آمدن
( <i>amuz</i> )	آموز	( <i>amuxtan</i> )	آموختن
( <i>amiz</i> )	آمیز	( <i>amixtan</i> )	آمیختن
( <i>ambar</i> )	انبار	( <i>ambastan</i> )	انباشتن
( <i>andaz</i> )	انداز	( <i>andaxtan</i> )	انداختن



Present Stem	Infinitive
( <i>andux</i> ) اندوز	( <i>anduxtan</i> ) اندوختن
( <i>anda</i> ) اندا	( <i>andudan</i> ) اندودن
( <i>engar</i> ) انگار	( <i>engastan</i> ) انگاشتن
( <i>angix</i> ) انگیز	( <i>angixtan</i> ) انگیختن
<sup>1</sup> ( <i>ar</i> ) آر	( <i>avordan</i> , <i>avardan</i> ) آوردن
( <i>avix</i> ) آویز	( <i>avixtan</i> ) آویختن
( <i>ahix</i> ) آهیز	( <i>ahextan</i> ) آهتن
( <i>ist</i> ) ایست	( <i>istadan</i> ) ایستادن
( <i>baxfa</i> ) بخشا	( <i>baxfudan</i> ) بخشودن
( <i>bar</i> ) بر	( <i>bordan</i> ) بردن
( <i>band</i> ) بند	( <i>bastan</i> ) بستن
( <i>baš</i> ) باش	( <i>budan</i> ) بودن
( <i>bix</i> ) بیز	( <i>bixtan</i> ) بیختن
( <i>pala</i> ) پالا	( <i>paludan</i> ) پالودن
( <i>paž</i> ) پژ	( <i>poxtan</i> ) پختن
( <i>pažir</i> ) پذیر	( <i>pažiroftan</i> ) پذیرفتن
( <i>pardaž</i> ) پرداز	( <i>pardaxtan</i> ) پرداختن
( <i>pandar</i> ) پندار	( <i>pandaftan</i> ) پنداشتن
( <i>peivand</i> ) پیوند	( <i>peivastan</i> ) پیوستن
( <i>peima</i> ) پیمای	( <i>peimudan</i> ) پیمودن
( <i>taž</i> ) تاز	( <i>taxtan</i> ) تاختن
( <i>tab</i> ) تاب	( <i>taftan</i> ) تافتن
( <i>tavan</i> ) توان	( <i>tavanestan</i> ) توانستن
( <i>jah</i> ) جه	( <i>jastan</i> ) جستن
( <i>ju</i> ) جو	( <i>jostan</i> ) جستن
( <i>cin</i> ) چین	( <i>cidan</i> ) چیدن
( <i>xix</i> ) خیز	( <i>xastan</i> ) خاستن
( <i>xosb</i> ) خسب	( <i>xoftan</i> ) [خفتن]
( <i>xah</i> ) خواه	( <i>xastan</i> ) خواستن

<sup>1</sup> The Present Stem can also be formed regularly, آور *avar*.

Present Stem		Infinitive	
( <i>deh</i> )	ده	( <i>dadan</i> )	دادن
( <i>dar</i> )	دار	( <i>daftan</i> )	داشتن
( <i>dan</i> )	دان	( <i>danestan</i> )	دانستن
( <i>duz</i> )	دوز	( <i>duxtan</i> ) <sup>1</sup>	دوختن
( <i>duf</i> )	دوش	( <i>duxtan</i> ) <sup>2</sup>	دوختن
( <i>bin</i> )	بین	( <i>didan</i> )	دیدن
( <i>roba</i> )	ربا	( <i>robudan</i> )	ربودن
( <i>rah</i> )	ره	( <i>rastan</i> )	رستن
( <i>ru</i> )	رو	( <i>rostan</i> )	رستن
( <i>ris</i> )	ریس	( <i>reflan</i> )	رشتن
( <i>rav-, rōu</i> )	رو	( <i>raftan</i> )	رفتن
( <i>rub</i> )	روب	( <i>roftan</i> )	رفتن
( <i>zan</i> )	زن	( <i>zadan</i> )	زدن
( <i>zada</i> )	زدا	( <i>zadudan</i> )	زدودن
( <i>zi</i> )	زی	( <i>zistan</i> )	[زیستن]
( <i>saz</i> )	ساز	( <i>saxtan</i> )	ساختن
( <i>separ</i> )	سپار	( <i>sepordan</i> )	سپردن
( <i>setan</i> )	ستان	( <i>setadan</i> )	ستادن
( <i>seta</i> )	ستا	( <i>setudan</i> )	ستودن
( <i>serif</i> )	سریش	( <i>sereflan</i> )	سرشتن
( <i>sara</i> )	سرا	( <i>sorudan</i> )	سرودن
( <i>somb</i> )	سنب	( <i>softan</i> )	سفتن
( <i>suz</i> )	سوز	( <i>suxtan</i> )	سوختن
( <i>setab</i> )	شتاب	( <i>fetaftan</i> )	شتافتن
( <i>fav-, fōu</i> )	شو	( <i>fodan</i> )	شدن
( <i>fu</i> )	شو	( <i>fostan</i> )	شستن
( <i>sekan</i> )	شکن	( <i>sekastan</i> )	شکستن
( <i>fomar</i> )	شمار	( <i>fomordan</i> )	شمردن
( <i>senas</i> )	شناس	( <i>senaxtan</i> )	شناختن
( <i>senav-, senōu</i> )	شنو	( <i>senidan</i> )	شنیدن

<sup>1</sup> To sew.<sup>2</sup> To milk.

Present Stem	Infinitive
(ferest) فرست	(ferestadan) فرستادن
(farma) فرما	(farmudan) فرمودن
(foruf) فروش	(foruxtān) فروختن
(farib) فریب	(farīstān) فریفتن
(fesar) فشار	(fesordan) فشردن
(kah) کاه	(kastān) کاستن
(kar) کار	(kaštān) کاشتن
(kon) کن	(kardān) کردن
(kar) کار	(keštān) کشتن
(kub) کوب	(kustān) کوفتن
(godaz) گداز	(godaxtan) گداختن
(gozar) گذار	(gozāstān) گذاشتن
(gozar) گذر	(gozāstān) گذشتن
(gir) گیر	(gereftān) گرفتن
(goriz) گریز	(gorixtan) گریختن
(geri) گری	(geristān) گریستن
(gozin) گزین	(gozidan) گزیدن
(gosel) گسل	(gosestan) گسستن
(gosel) گسل	(gosixtan) گسیختن
(gofa) گشا	(gosadan) گشادن
(gard) گرد	(gaštān) گشتن
(gofa) گشا	(gosudan) گشودن
(gu) گو	(goftān) گفتن
(gomar) گمار	(gomaštān) گماشتن
(lis) لیس	(leštān) لشتن
(mir) میر	(mordan) مردن
(nefin) نشین	(nefastān) نشستن
(negar) نگر	(negaristān) نگریستن
(navaz) نواز	(navaxtan) نواختن
(nevis) نویس	(nevestān) نوشتن
(nama) نما	(namudan) نمودن
(neh) نه	(nehadan) نهادن
(hel) هل	(hestān) هشتن
(yab) یاب	(yafstān) یافتن

## APPENDIX II

## Interjections.

The following is a list of some of the interjections in common use:

آفرین	<i>afarin</i> , bravo!
افسوس	<i>afsus</i> , alas!
به به	<i>bah bah</i> , bravo!
حیف	<i>hēif</i> , what a pity!
خوش بجال او	<i>xof be hale u</i> , lucky fellow!
راستی	<i>rasti</i> , really!
اینک	<i>inak</i> , lo! behold!
زنهار	<i>zenhar</i> , beware! have a care! mind!

The two last are used in Classical rather than in Modern Persian.

## APPENDIX III

## The Calendar.

The Muslim era is used in Persia. It dates from the morning after the flight (or *hejre*) of the Prophet Mohammad from Mecca to Medina on the 16th of July, A.D. 622. For civil purposes a solar year is in use. It begins with the 1st of Farvardin, which falls on the 20th, 21st, or 22nd of March. There are twelve months, the names of which are:

فروردین	<i>farvardin</i> .	مهر	<i>mehr</i> .
اردی بهشت	<i>ordi behešt</i> .	آبان (آبان)	<i>aban (aban)</i> .
خرداد	<i>xordad</i> .	آذر	<i>azar</i> .
تیر	<i>tir</i> .	دی	<i>dēi</i> .
مرداد	<i>mordad</i> .	بهمن	<i>bahman</i> .
شهریور	<i>fahrivar</i> .	اسفند	<i>esfand</i> .

The first six months have thirty-one days and the last six thirty days, except Esfand, which has twenty-nine days. Every fourth year is a leap-year (کبیسه *kabise*) in which Esfand has thirty days.

The civil day begins at sunset.

The present year (1952) is, according to the Persian solar year, 1330/31.

The Muslim lunar year, by which religious holidays are reckoned, consists of six months of thirty days and six months of twenty-nine days as follows:

محرم	<i>moharram.</i>
صفر	<i>safar.</i>
ربيع الاول	<i>rabi' ol-arval.</i>
ربيع الاخر (ربيع الثانى)	<i>rabi' ol-axer (rabi' os-sani).</i>
جمادى الاولى (جمادى الاول)	<i>jomadi ol-ula (jomadi ol-arval).</i>
جمادى الاخرى (جمادى الثانى)	<i>jomadi ol-oxra (jomadi os-sani).</i>
رجب	<i>rajab.</i>
شعبان	<i>sa'ban.</i>
رمضان	<i>ramazan.</i>
شوال	<i>farval.</i>
ذو القعدة (ذى القعدة)	<i>zol-qa'da (zel-qa'da).</i>
ذو الحجة (ذى الحجة)	<i>zol-hejja (zel-hejja).</i>

In a period of thirty years an intercalary day is added to the last week of the year eleven times.

The following formula<sup>1</sup> gives the A.H. lunar year (= Anno Hegirae, or year of the Hejre) equivalent to the A.D. year:

$$(A.D. - 621.54) \div 0.970225.$$

The following formula gives the A.D. year equivalent to the A.H. lunar year:

$$(A.H. \times 0.970225) + 621.54.$$

The present year (1952) is, according to the lunar year, 1371/2.

Popularly the year is divided into a number of periods, which include forty days known as the چله بزرگ *celleye bozorg* at the summer solstice when the heat is at its height, and forty days at the winter solstice when the cold is at its maximum. The *celleye bozorg* is followed by the چله كوچك *celleye kucek*, a period of twenty days when the heat and cold respectively are still considerable. There is also a period at the end of the winter known as the سرماى پيرزن *sarmaye pire zan*.

<sup>1</sup> This formula is given by Duncan Forbes, *Grammar of the Persian Language* (Calcutta, 1876), p. 60.

## PUBLIC HOLIDAYS

The weekly holiday is celebrated on Friday.

A period of three to five days' holiday is observed at the New Year. The 13th of Farvardin, known as سیزده بدر *sizdah be dar*, is also observed as a public holiday. The anniversary of the Constitution, to commemorate the Grant of the Constitution by Mozaffar od-Din Shah in 1906, is a public holiday; it falls on the 14th Mordad.

The official religion is the Ja'fari or the Ithna 'Ashari rite of Shi'ism.

The chief religious holidays are the 10th Moharram, known as عاشورا *afura* or روز قتل *ruze qatl*, the day on which the Imam Hosein was killed<sup>1</sup>; the 20th Safar, forty days after *afura*, and hence known as اربعین *arba'in*; the 27th Safar, in commemoration of the martyrdom of the Imam Reza; the 28th Safar, in commemoration of the martyrdom of the Imam Hasan; the 29th Safar, in commemoration of the death of Mohammad, known as رحلت حضرت رسول *rehlate hazrate rasul*; the 17th Rabi' I, in honour of the birthday of Mohammad; the 13th Jomadi I, in commemoration of the death of Fatima, the daughter of Mohammad, and the 20th Jomadi II, in celebration of her birthday; the 27th Rajab, known as عيد مبعث *ide mab'as*, the anniversary of the day Mohammad began his mission; the 15th Sha'ban, the anniversary of the birthday of the twelfth Imam, Hazrate Hojjat; the 19th Ramazan, in commemoration of the day on which Ali was fatally wounded, and the 21st and 23rd Ramazan, in commemoration of the death of Ali; the 1st Shavval, known as the عيد الفطر *id ol-fetr*, when the fast of Ramazan is broken; the 10th Zol-Hejja, known as the عيد قربان *ide qorban*, the day on which pilgrims to Mecca make a sacrifice; and the 18th Zol-Hejja, known as the عيد غدیر *ide yadir*, the anniversary of the day when Ali became Caliph.

<sup>1</sup> The first ten days of Moharram are regarded as days of mourning in commemoration of the martyrdom of the Imam Hosein. The 9th Moharram is known as تاسوعا *tasu'a*.



## APPENDIX IV

## Currency, Weights and Measures.

## I. CURRENCY

The monetary unit is the *rial* (ریال).<sup>1</sup> A *rial* is equal to 100 *dinars* (دینار). The following terms are also used:

1 *shahi* (شاهی) = 5 *dinars*.

1 *sannar* (صنار) = 10 *dinars*.

1 *abbasi* (عباسی) = 20 *dinars*.

*yak hazar* (يك هزار) = 1 *geran* (which was formerly equal to 1000 *dinars*).

1 *geran* (قران) = 1 *rial* or 1.25 *rials*.

1 *toman* (تومان) = 10 *rials*.

Thus *dah toman va se abbasi* means 100 rs. 60 *dinars*; *haft rial sannar kam* means 6 rs. 90 *dinars*.

## 2. WEIGHTS

16 *mesqals* (مشتال) = 1 *sir* (سیر).

10 *sirs* = 1 *carak* (چارک).

4 *caraks* = 1 *mane tabriz* (من تبریز).

100 *mane tabriz* = 1 *xarvar* (خروار).

1 *mesqal* is equal to 71.6 grains or 4.64 grams.

1 *sir* is equal to 2 oz. 185 grains or 74.24 grams.

1 *mane tabriz* is equal to 6.5464 lb. or 2.97 kilos.

1 *xarvar* is equal to 654.64 lb. or 297 kilos.

The *man* varies from town to town. The one most commonly used in North Persia is the *mane tabriz*. The *mane sah* is equal to two *mane tabriz*. The *mane rei* is equal to four *mane tabriz*. The *mane noh abbasi* is equal to 7 lb. 5½ oz.

<sup>1</sup> In 1959 the rate of exchange to the pound sterling was 210 rs.

## 3. MEASURES

4 *gerehs* (گره) = 1 *carak* (چارک).

4 *caraks* = 1 *zar'* (ذرع).

6000 *zars* = 1 *farsax* (فرسخ).<sup>1</sup>

1 *gereh* is approximately 2½ ins.

1 *zar'* is approximately 41 ins.

1 *gaz* (گز) is approximately 1 metre.

The term *angost* (انگشت) is used for a finger's breadth.

1 *jarib* (جریب) is, in some areas, approximately 1 hectare but it varies considerably in different parts of the country.

In certain parts of the country land is measured in *qafiz* (قفیز), approximately ¼ of a *jarib*; the *qafiz*, like the *jarib*, varies in extent in different parts of the country. *sang* سنگ, *taq* طاق, *zor* جره, *sareje* سرجه and *sabu* سبو are terms used in different parts of the country in measuring water. The quantity of water represented by these terms varies from district to district.

The metric system is also used, and is tending to supersede the local measures.

## APPENDIX V

*Abjad.*

Certain numerical values are assigned to the letters of the alphabet. The arrangement of the letters of the alphabet in numerical order is known as *abjad*, so called from the first of a series of meaningless words, which act as a mnemonic to the numerical order:

Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ
Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ
Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ
Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ	Ⲁ Ⲁ Ⲁ Ⲁ

<sup>1</sup> The length of the *farsax*, however, tends to vary in different parts of the country. It approximates in some parts to 3½ miles. It tends to be used to express the distance normally covered by a mule or on foot in an hour. In certain parts of the country the distance of the *farsax* is double the normal *farsax*, i.e. some 7 miles, in the same way as the *mane sah* is double a *mane tabriz*.

A doubled letter (i.e. a letter with a *tafīd*) has the value of a single letter only.

پ has the value of پ.

ژ has the value of ز.

چ has the value of ج.

ک has the value of ک.

Thus, the death of the poet Ahli which took place in A.H. 942 is recorded as follows:

پادشاه شعرا بود اهلی Ahli was the king of poets (= A.H. 942).<sup>1</sup>

## APPENDIX VI

### Intonation.

1. Rules for word stress have been given in the relevant sections in the *Grammar*. Word stress is, however, usually subsidiary to sentence stress, as will be shown in the following examples. The sentence can be divided into a series of Intonation Groups, which conform acoustically to certain patterns. It is not unusual to find these groups composed, on the one hand, of a single word, or, on the other, of several words. Each Intonation Group contains one prominent syllable, which is differentiated from the other syllables of the Intonation Group by breath-force or stress. This breath-force or stress is also accompanied by tonal prominence due to a change of intonation direction or glide.

2. If the sense of an Intonation Group is not complete it conforms to a certain tone pattern which indicates that there is more to follow. This can be called a Suspensive Intonation Group. If the sense is complete the Intonation Group conforms to another type which can be called a Final Intonation Group.

3. The intonation of Persian falls between two principal tone levels. There is a rise to the high tone level on a syllable on which there is breath-force or stress, and if the stress is final either there is a downward glide on it to the low tone level or a gradual descent to the low tone level begun on the final stress and continued on the remaining words or syllables in the Intonation Group.

4. Sometimes, in order to break the monotony of an Intonation Group, a glide from the high tone level to the low tone level is introduced; this is usually unaccompanied by breath-force and is thereby differentiated

<sup>1</sup> See Duncan Forbes, *Grammar of the Persian Language* (Calcutta, 1876), p. 24.

*in dokkan'dar | aj'nase xodra | be qeī'mate monaseb | 'miforufad ||*

This shopkeeper sells his goods at a reasonable price.

*dar tabes'tan | 'namisavad inja zendagi kard ||*

In summer it is impossible to live here.

If the finite verb is not in a final position there tends to be only a slight rise of tone in the final Intonation Group followed by a downward glide on the final stress, e.g.

*fo'ru' kardand | be xandi'dan ||*

They began to laugh.

8. Suspensive Intonation Groups. The unstressed syllables preceding the stressed syllable are on the low tone level. There is a rise to the high tone level on the stress and the high tone level is then maintained to the end of the group, e.g.

*vasa'ele tahsil | dar ta'mame fahrhaye bozorge iran | fara'ham mibafad ||*

Facilities for study are available in all the large cities of Persia.

*aha'liye esfahan | dar saxtane anva' va aqsame zorufe noqre'i | os'tad and ||*


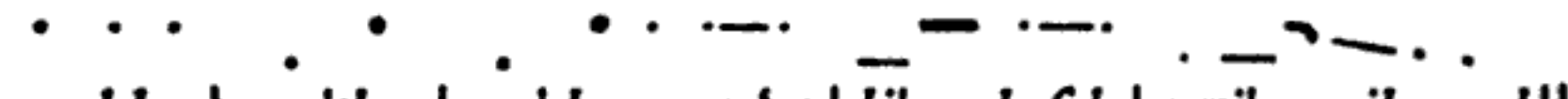
The people of Isfahan are masters in making different kinds of silver vessels.

The following would be a possible alternative version if the internal glides in the second suspensive Intonation Group were omitted:

*aha'liye esfahan | dar sax'tane anva' va aqsame zorufe noqrei | os'tad and ||*


If a subordinate clause precedes the principal sentence, there tends to be a rise to the high tone level on the last syllable of the final word of the subordinate clause and this is accompanied by breath-force, which, even

if it would normally fall elsewhere, is moved to the final syllable of the clause, e.g.

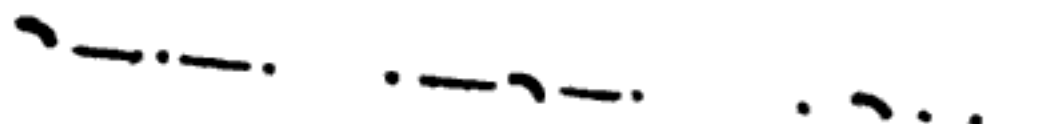
  
*har ce az godrat va qorveye dōulate markazi mika'had | dar at'raf va aknafē*  
 As the power of the central government decreases people in the distant  
  
*mamlekat | mar'dom | gar'dan az eta'at | bi'run kafide | toyi'an mikonand ||*  
 parts of the country, having thrown off its allegiance, rebel.

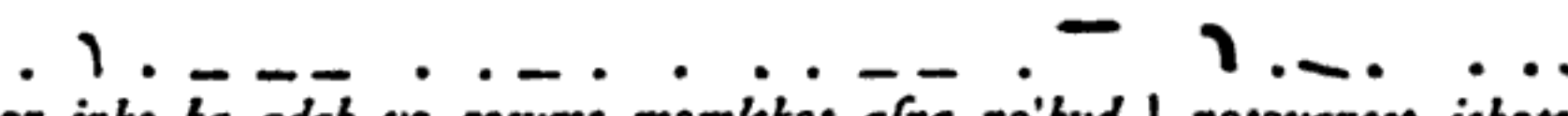
In the above example the stress in the word *mikahad* is shifted from the first syllable to the final syllable.

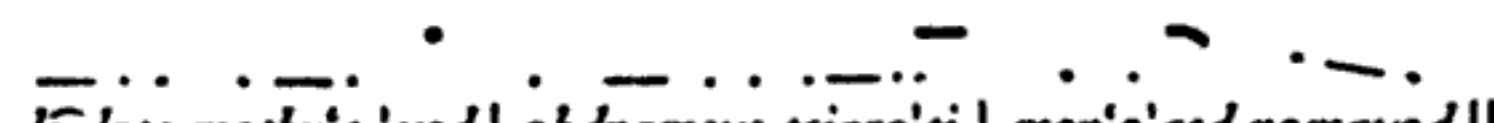
If a subordinate clause follows the principle sentence, it sometimes begins on the low tone level and gradually descends below that level, e.g.

  
*efle'ha | 'nadaram | ke cizi 'bexoram ||*  
 I have no appetite to eat anything.

In the case of auxiliary verbs such as *tavanestan* 'to be able' and *xastan* 'to want' there is usually a rise to the high tone level on the auxiliary verb while the following dependent subjunctive clause or clauses descend gradually to the low tone level. If the initial syllable of the auxiliary carries the stress, the descent begins on the immediately following unstressed syllables of the auxiliary, e.g.

  
*'namitavanad | tasmim 'begirad | ke 'beravad ||*  
 He cannot make up his mind to go.

  
*az inke ba adab va rosume mamlekat afna na'bud | natavanest jehate*  
 Because he was unacquainted with the customs of the country, he could not

  
*dōulate matbu'e 'xod | ahdnameye tejara'ti | mon'a'qed namayad ||*  
 conclude a commercial agreement for his sovereign government.

### 9. Interrogative Sentences.

(a) Sentences containing an interrogative word such as *ce* 'what'. Stress is usually carried on the interrogative word, which rises to the high



tone level. There is either a downward glide on the interrogative word to the low tone level or a gradual descent beginning on the syllable carrying the stress and continuing throughout the remaining words or syllables of the Intonation Group. The tonal pattern of interrogative sentences of this type does not, therefore, materially differ from that of statements, e.g.

ko'ja mixahid beravid ||

Where do you want to go?

esme in aba'di | cist ||

What is the name of this village?

If the emphasis is not on the interrogative word but on some other word in the sentence, the stress will be carried on this word and not the interrogative, thus

esme 'in abadi cist ||

What is the name of *this* village?

(b) Sentences without an interrogative word. In sentences of this kind, the interrogation is marked by an upward glide to the high tone level on the final syllable of the last word in the sentence, or by a rise to the high pitch level on the final stress; the remaining words or syllables continue on the high tone level or there is a very slight fall on the final stress, e.g.

aqabe 'kasi | 'migardid ||

Are you looking for someone?

ax 'in | 'mēil | 'mifarmaid ||

Would you like some of this?

ax' in | baraye so'ma | 'beyavaram ||

Shall I bring you some of this?



Questions introduced by the particle *aya* are treated in the same way as questions which contain no interrogative word, e.g.

— — — —  
 'aya | in | *māle sōmast* ||  
 Is this yours?

— — — —  
 'aya | *far'da* | 'miravid ||  
 Are you going to-morrow?

to that woman — I wrote a letter to him (her) — Whom did you see? — I saw your son and daughter — We reached the town — How much did you sell this ox for? — I sold it for a high price — They were walking slowly — He (she) gave the book to him (her) — They came to our house — He (she) saw the horse in the garden — They came here and saw me — Your daughter is the smallest (youngest) of all — We worked more yesterday than today — We went to the town the day before yesterday — Where is your house? — Our house is in the town — We were at home yesterday.

### EXERCISE 6 (p. 24)

۱ کتاب بزرگی بمن داد — ۲ بشهر رفت — ۳ اورا پریروز دیدم — ۴ منزل و باغرا خریدند — ۵ یواش آمد — ۶ اینرا چند خریدید — ۷ آنرا ارزان خریدم — ۸ مرد و زن و بچه‌ها را دیروز دیدیم — ۹ نامه (نامه‌ای) بمن مینوشت — ۱۰ در باغ راه میرفتیم — ۱۱ دیروز کجا بودید — ۱۲ منزل بودم — ۱۳ زن از مرد مستتر است — ۱۴ بیشتر اسب دارید تا او — ۱۵ زود آمد — ۱۶ دیر کردیم

### EXERCISE 7 (p. 36)

This water is cold — Bring me (some) warm water — Where are you going? — Give me the key of the garden door — He (she) went to the town with his (her) son and daughter — Put the book on the table — Take the children with you — That boy is drinking water and the girl tea — Take the black book from the table and give it to him (her) — He (she) sold his (her) house and garden — He (she) bought tea, coffee and meat in the town — I saw that very man in the town yesterday — They went themselves — Nobody was in the garden — I do not like him (her) very much — He (she) said nothing to me — I have never been in Persia — He (she) will come this very day.

### EXERCISE 8 (p. 37)

۱ بچه‌ها در باغ دید — ۲ نامه (نامه‌ای) با قلم من مینویسد — ۳ اسب خود را دیروز فروخت — ۴ در اطاق من چای می‌خورند — ۵ فردا بشهر خواهیم رفت (می‌روم) — ۶ این کتاب را بر دارید و بآن مرد بدهید — ۷ بچه‌ها در باغ میدویدند — ۸ اسبهای زیاد دارد — ۹ این کتاب گران بود — ۱۰ اینرا بمن خواهد فروخت — ۱۱ گل صورتی از گل زرد بزرگتر است — ۱۲ برگهای درخت سبز است — ۱۳ کتاب چندان خوبی نبود — ۱۴ هیچ بچه ندارد — ۱۵ کسی ندیدم — ۱۶ هیچ وقت آنجا بوده‌اید — ۱۷ هیچ وقت آنرا بمن نگفت

## EXERCISE 9 (p. 52)

How long were you there last year? — I stayed (lit. remained) six months last year but this year I shall stay only five months — He (she) bought five books last Wednesday — We will go to the town the day after tomorrow in the morning — He (she) set out at ten in the morning — The winter of the year before last was very cold — One third (two *dangs*) of this house belongs to my brother and one third belongs to each of my sisters — They came forward one by one — This house has many rooms — Get another horse ready for me — We were with him (her) (i.e. we went to see him, her) on Thursday — Several persons were there but I did not know (lit. recognize) any of them — This book is worth nothing — Your watch is half an hour slow — I waited until 2 p.m. for you — He (she) came three days ago and will go after three more days — They separated from one another in the town — He (she) returned after a few minutes — He (she) brought ten eggs for me.

## EXERCISE 10 (p. 52)

۱ زن ظهر با دو دختر خود برگشت — ۲ دیشب زود خوابید — ۳ آفتاب نزده راه افتادیم — ۴ تا ساعت ده برای من صبر کنید — ۵ پسر بزرگش نه سال دارد و پسر کوچکش هفت سال (دارد) — ۶ یکی از آن مدادها را بمن بدهید — ۷ بعد از یک ساعت و نیم منزل برگشتیم — ۸ پریروز یک دست لباس خرید — ۹ باغ شما از باغ ما بزرگتر است — ۱۰ ساعت من ربع ساعت جلو است — ۱۱ هفته آینده آفتاب ساعت پنج و نیم طلوع خواهد کرد و هفت ربع کم غروب خواهد کرد — ۱۲ دیروز زود برخاستیم

## EXERCISE 11 (p. 60)

Perhaps he (she) will come tomorrow — I want to go to Tehran next year — He (she) cannot come today but perhaps he (she) can come tomorrow — I shall not believe this until I see it — He (she) wanted to sell this garden but it was not possible — We will wait until you come — We must start before sunrise tomorrow — He (she) wants to go after four more days — Three men were killed in the town the day before yesterday — It has rained very little this year — On Monday we walked about for two or three hours in the town — I cannot wait until he (she) comes — Your watch must be broken (out of order) because it is half an hour slow — Although I wanted to see him (her) I could not wait until he (she) came — The hours of work were increased in order to put

come — If the weather is fine (good) tomorrow we will go to the town — If you have read this book you do not need it any more — This boy always studies; he is always early at school; he studies very well and is never lazy; he works for the most part and seldom speaks; he is polite to all and always tries to know his lessons fluently.

#### EXERCISE 14a (p. 70)

۱ اگر بشهر رفتید (بروید) قدری چای و قهوه برای من بخرید — ۲ اگر برادران منزل بروند شمارا همراه خود میبرد — ۳ اگر هفته گذشته رفته بودید بهتر بود — ۴ باکشتی بایران رفتند ولی از راه خشکی برگشتند — ۵ اگر فردا بروم همراه من میآید — ۶ این مملکت بسیار قصبه و ده دارد — ۷ اگر امشب سرد بشود ممکن است که یخ بندد — ۸ اگر برف زیاد بیارد (بیاید) ممکن است راه بسته شود — ۹ این دست کم بیست ریال میارزد — ۱۰ هر سال بیایتخت میرویم — ۱۱ وقتی که او را دیدم در باغ تند راه میرفت — ۱۲ اگر دو هفته پیش میآمدید تابستان هنوز تمام نشده بود

#### EXERCISE 14b (p. 70)

۱ نگذاشت که باهم برویم — ۲ اینرا باو گفتم و بس — ۳ روی هم رفته کتاب بدی نبود — ۴ ناگاه بلند شد و از اطاق بیرون رفت — ۵ هر هفته مبلغی پول باو میدهند — ۶ هر سال بشهر میرفتیم و دو ماه آنجا میماندیم — ۷ ایران بیشتر کوه و بیابان است — ۸ دویست و پنجاه بچه در مدرسه هستند و سن هر یکی از آنها کمتر از پانزده سال است — ۹ همراه شما میایم تا راه را گم نکنید — ۱۰ اینجا بنشینیم زیرا که خسته شدهام — ۱۱ اگر بخواهید سر وقت برسید بهتر است که حالا بروید — ۱۲ باید حالا بروید و الا دیر میکنید

#### EXERCISE 15 (p. 84)

Show me the book which you bought yesterday — The boy who came to our house is the brother of that girl — Whoever wants to come must come quickly — The children who were with him (her) were small — He (she) heard what was said — The New Year, which occurs at the beginning of spring, is the greatest national festival of Persia — On some days in summer it is very hot — When it is spring most people go to summer quarters — Persons who would like to receive the newspaper regularly can remit (lit. transfer) to the account of the newspaper at the National Bank 180 *rials* for the period of one year and 100 *rials* for six

months and send (lit. write) their full address to the newspaper office so that one copy may be sent regularly every day — Beware of whoever tells you of the faults of others because he will also tell your faults to others — Acquire (lit. learn) knowledge<sup>1</sup> as long as you can because the benefit thereof will accrue to you — There is a great difference between words and actions — I shall have prepared my lesson by the time you return — Whether he (she) says so or not I shall do this — What have you done that you are so regretful? — Accept the advice of wellwishers because whoever does not listen to advice suffers loss.

## EXERCISE 16 (p. 84)

۱ این همان مردی است که دیروز اینجا بود — ۲ برای آن مردیکه در باغ دیده بودم صبر کرد — ۳ شاید پسریکه در باغ بود در را باز کرده باشد تا خواهرش وارد شود — ۴ دیشب وقتیکه منزل بر گشتم تاریک بود — ۵ نمیتوانست بیاید زیرا که مریض بود — ۶ پسر تا پدرش بر نگردد نمیتواند بیاید — ۷ با اینکه زود رفتیم تا بشهر رسیدیم تاریک شده بود — ۸ اندکی فکر کرد پس جواب داد — ۹ وقتیکه رسیدیم همه رفته بودند — ۱۰ این قدر دیر کردید که ترسیدم مبادا فراموش کرده باشید — ۱۱ پیش از آنکه بروید نامه را بنویسید — ۱۲ بعد از آنکه رفتید (رفته بودید) زیاد نماندم — ۱۳ فائده ندارد که بیائید (آمدن ندارد) مگر اینکه بخواهید بیائید — ۱۴ هر وقت که آنجا میروم میخواهم بمانم

## EXERCISE 17 (p. 85)

۱ دیروز بعد از آنکه شمارا دیده بودم اورا دیدم — ۲ تا باران آمد بر گشتم — ۳ میخواستم سایر کتابهارا بخرم — ۴ در ایام نوروز که بزرگترین عید سال ایران میباشد مردم بدیدن هم دیگر میروند و دست کم پنج روز عید میگیرند — ۵ اگر بخواهید روزنامه را مرتب دریافت کنید باید دوست و پنجاه ریال بدفتر روزنامه بفرستید — ۶ اگر بحسن ظن آنها اعتماد کنید پشیمان میشوید — ۷ اگر نتوانید بیائید عیب ندارد — ۸ اگر حل این مسئله را میدانستم بشما میگفتم — ۹ ترسیدم مبادا مادرش مریض شده باشد — ۱۰ اگر بتهران رفتید (بروید) نامه (نامه ای) برای من بنویسید — ۱۱ اگر نرفته باشد باو میگویم — ۱۲ فراموش کرد بشما بگوید — ۱۳ میخواهم با شما بایران بیایم زیرا که هیچ وقت آنجا نبوده ام — ۱۴ بعقیده من اگر این موضوع را حالا مطرح کنیم بهتر است — ۱۵ چه بروید چه نروید هیچ فرق نمیکند — ۱۶ این کتاب بدرد شما میخورد

<sup>1</sup> علم is used here synonymously with هنر.



*The Mongol Conquest of Persia* (p. 95)

The two hundred years' period of history of the Mongols, the conquest of Tamerlane and other events which happened in Persia before the Safavids, each in their own turn, were the cause of murder, plunder, bloodshed and innumerable acts of destruction in Islamic countries generally and in the country of Persia in particular. In these attacks Persia suffered injury more than any other and having entered upon a period of extraordinary decline (having fallen into a precipice of strange decline) trod a descending arc. Another thing which contributed to (aided) the decline and decay of Persia and which day by day closed the doors of progress upon her was, in addition to the superstitions and fancies which resulted from the conquest of the Mongols and Turks, the ignorant fanaticism of the people and the fixing of the centre of civilization in Western Europe and America. In view of the internal obstacles which prevented her relations with foreign countries, Persia was unable to adopt civilization easily from Europe or, like European countries, to advance along the road of progress.

## EXERCISE 18 (p. 95)

۱ زمستان که سرد میشود یخبندان میشود — ۲ دیروز صبح بیرون شهر گردش کردیم (پیاده راه رفتیم) — ۳ آنچه را که گفتیم بآنها بر خورد — ۴ پیش از آنکه بر گردید باید بآنچه میخواهم بگویم گوش بدهید — ۵ هنوز از اطاق خود بیرون نیامده است — ۶ مدتی است که مرده است — ۷ این کتاب را باو نسبت میدهند — ۸ تصمیم گرفت که بایران برود — ۹ بیست سال پیش مرد — ۱۰ وقتی که وارد شد کتابی میخواندم — ۱۱ شکست خورد — ۱۲ ده را غارت کردند — ۱۳ مصلحت دیدیم که برویم زیرا که دیر شده بود و میخواستیم پیش از آنکه تاریک بشود بمنزل برسیم — ۱۴ استیلای مغول که در قرن سیزدهم اتفاق افتاد باعث خرابیهای زیاد در ایران شد (خسارات زیاد بایران وارد آورد) و سالهای سال طول کشید تا خرابیهاییکه از استیلای مغول نتیجه شده بود جبران شود بسیاری از مراکز علم و تمدن نابود شد و هزاران نفر کشته شدند

*Persia's Relations with Europe\** (p. 109)

In the time of Shah Tahmasp an Englishman called Antony Jenkinson set out for Persia in A.H. 969 (A.D. 1561-2) on a mission on behalf of Elizabeth, the queen of England. He brought a letter for Tahmasp I, the



Safavid king, from the aforementioned queen relating to the creation of friendly relations and the preservation of the well-being (lit. interests) of humanity and the interests of the two parties. The aforementioned envoy came to Qazvin, the capital of Shah Tahmasp, in the month of Zol-Hejja 969 (August 1562); but since he was not acquainted with the manners and customs of Persia he was not able to conclude a commercial treaty on behalf of his sovereign government. Having no alternative (lit. remedy) he returned. The same envoy (representative) came once more to Persia in the year A.H. 970 (A.D. 1562-3) on behalf of the Russian government; and (but) on this occasion also he returned without obtaining any result. In the year A.H. 972 (A.D. 1564-5) another group came to Persia on behalf of the Moscow Company and the shah treated this group also with kindness. He gave permission for English and Russian merchants to trade and travel freely in Persia.

\* Taken from Reza Pazuki, *Tarikh-e Iran az Moghol ta Afshariyyeh*.

### EXERCISE 19 (p. 109)

۱ از خواهر خود خبر دارد — ۲ مدت مدیدی است که بانگلستان نرفته‌ام —  
 ۳ بیش از این نمیشد ماند — ۴ مردی که امروز صبح با او صحبت میکردید  
 همشهری من است — ۵ خیلی اعتماد بنفس نشان داد — ۶ پسر خود را خوب بار  
 آورد (پرورش داد) — ۷ تمام سال در دهات زندگی میکنیم — ۸ میل دارد  
 بیرون شهر زندگی کند — ۹ من هم عقیده شما هستم — ۱۰ تصمیم گرفتیم اینجا  
 بمانیم زیرا که با صفاتر است — ۱۱ مصمم شد هفته گذشته بطرف هندوستان  
 حرکت کند — ۱۲ اگر با کشتی برود مسافرت او سه هفته طول خواهد کشید —  
 ۱۳ پدر شوهر خود را بیشتر دوست دارد تا مادر شوهر خود را — ۱۴ سعی کردم  
 زودتر بیایم ولی با اینکه تصمیم داشتم ساعت ده راه بیفتم تا حاضر شدم  
 حرکت کنم ساعت یازده شد و در نتیجه وقتی که رسیدم دیر شده بود و منزل  
 رفته بودید — ۱۵ روابط تجارتي بین ایران و اروپا در زمان صفویه برقرار شد  
 سفرای زیاد از اروپا بایران آمدند و سعی کردند عهدنامه‌های تجارتي از طرف  
 دولتهای خودشان با دولت ایران منعقد و روابط دوستانه برقرار کنند بعضی از  
 آنها موفق شدند و برخی از آنها بدون حصول نتیجه باروپا برگشتند

### *The Coming of the Sherley Brothers to Persia (p. 122)*

The Sherleys were two brothers, called Antony and Robert, who in A.D. 1597 (A.H. lunar 1007), coming through Ottoman territory and

with Persia against the Ottoman government and the opening of commercial relations for the sale of Persian silk together with the presents which Shah Abbas had given. A quarrel broke out between Hosein Ali Bak Bayat and Antony Sherley in Italy; Antony separated from him and went to Spain. He did not return to Persia. But Robert Sherley, Antony's brother, who had remained in the service of Shah Abbas, became the object of his favour, but, when there was no news of the coming of Antony, Shah Abbas' favour towards him ceased. Robert Sherley, however, since he was a young man of determination and good conduct, again attracted the love of the shah towards himself. The first charge which was given by Shah Abbas to Robert Sherley was his choice as the leader of a group of the army and his despatch to make war on the Ottoman government. Similarly he took part in the wars which Shah Abbas undertook in the years A.H. 1013 (A.D. 1604-5) and A.H. 1014 (A.D. 1605-6) with the Ottoman government. He was wounded three times. In one engagement he killed a large number of the Ottoman army and took their leaders prisoner. And in one battle when he came face to face with the Ottomans, after drawing up his own force, when he saw that his soldiers were in fear at the large number of the enemy, he turned towards them, addressed some words [to them] and then himself first attacked the enemy. Having given courage to his soldiers and in this way defeated the Ottomans, he became the object of Shah Abbas' favour. Subsequently he was sent by Shah Abbas in A.H. 1016 (A.D. 1608) from Isfahan to Europe. After a long journey and the carrying out of his mission he went to England in A.H. 1020 (A.D. 1611-12) and finally after eight years' travelling he returned to Persia in A.H. 1024 (A.D. 1615). (The end)

#### EXERCISE 24 (p. 165)

An ungrateful peasant was criticizing God most high saying, 'Why has He made a marrow to grow (lit. become green) on a slender bush and made the small acorn to grow on a tall tree? If I were the Creator of created things I would act differently to this.' The peasant was thinking thus when an acorn from the top of the tree hit his nose so that blood flowed. The peasant said to himself, 'See the weakness of my judgement and counsel. If this acorn had been a marrow it would have killed me.' Then he asked forgiveness and pardon for his boldness.

#### EXERCISE 25 (p. 166)

۱ نمیفهم چطور اتفاق افتاد - ۲ حتی دشمنانش با او نامهربانی نکرده‌اند تا چه رسد بدوستانش - ۳ منزل در تابستان غیر قابل سکونت است تا چه رسد

بزمستان — ۴ فرصترا غنیمت بشمارید و الا پشیمان میشوید — ۵ با اینکه دلم برای او تنگ شده است باز خوشوقتم که رفته است — ۶ همیشه مریض است با این همه همواره بشاش است — ۷ در نهایت سختی زندگی میکند در صورتیکه برادرش در کمال راحتی زندگی میکند — ۸ دیشب کارخانه آتش گرفت بکلی نیست و نابود شد و در نتیجه کارگران زیاد بیکار میشوند — ۹ کار را میبایست کرد پس ما آنرا انجام دادیم — ۱۰ هیچ کس آنجا نبود پس رفتم — ۱۱ بهتر است که برود — ۱۲ بهترین دوستانش انکار نمیکنند که در اشتباه بود — ۱۳ تنها ترس من این است که پدرم دنبال من بیاید — ۱۴ احتمال دارد که امروز بیاید — ۱۵ معلوم نیست که از چه راهی رفته است — ۱۶ چه بیاید چه برود فرق نمیکند — ۱۷ این قبیل کتاب و این نوع آدم کمیاب است

*Persia and England (p. 175)*

After [the reign of] Shah Abbas the Great the English East India Company received in A.H. 1038 (A.D. 1628-9) a new *farman* concerning the silk trade from Shah Safi, his successor. But they could not obtain again all the concessions and rights which they had acquired in the time of Shah Abbas. Although an envoy from Charles I of England came in the month of Sha'ban 1039 (April-May 1630) with a letter to Shah Safi [asking] for help and assistance to English merchants and nationals in Persia, which expression of love and friendship was well received by the ruler of Persia, in the time of this king the most important part of the Persian trade was in fact (lit. essentially) in the hands of Dutch merchants. On a second occasion Charles I sent another letter to Shah Safi [asking] for help for the British East India Company. This letter was also well received by the Safavid ruler and he sent a friendly letter to the king of England. Finally in A.H. 1053 (A.D. 1643) the English East India Company founded a factory for themselves in Basra. Meanwhile, the trade of the Dutch in Persia daily increased and they engaged in rivalry with the English.

*A General Amnesty for the Tribes (p. 176)*

In accordance with the proposal of the [chief of] staff of the southern division, approved by his Imperial Majesty, an order for a general amnesty for all the tribes of Fars has been issued. This order has been transmitted by the commander of the division to the chiefs of the tribes. According to information [received] from the general staff it was announced in the course of the transmission of this order that the tribes could keep their arms with them and remain armed provided that they



received a special permit. In addition to the transmission of the general amnesty to all the tribes, assurances on every account were given by the government [to the tribes] and they were encouraged to hope for the necessary measures of assistance from the government.

*Desire\** (p. 176)

I was a child. We had gone in summer to summer quarters. Every day in the afternoon, the children used to come down from the mountain behind the sheep and goats. They used to say that there was a green meadow near the top which had much water and that from that high place one could see the town and the [whole] world, and that unless one saw it one could not describe it. I wished (lit. my heart wished) that I was as fearless and strong as they were. Perhaps they also wished that they had the facilities for being lazy which I had. One day I said to the village headman, 'I am going with the children tomorrow to the meadow. How far is it to there?' He laughed and said, 'You have to go a long way to get there and you will get very tired.' I said, 'If the meadow is behind this mountain its no distance for me. How far is it really?' He said, 'One has to go up for five hours.' My heart sank in fear but there was nothing for it. The next day I set out with firm steps for my objective with the village headman and the children. I said to myself that as long as I had life in me I would not show I was tired. I was still in the full ardour of my determination when the village headman said, 'We have arrived. Here is the meadow.' Out of happiness I ran a few steps and said, 'I am ready to go to the summit. But you said it was five hours' walk. It is only two and a half hours since we set out.' He said, 'If I had said it was two hours' walk you would have arrived here tired. I said five hours so that you would do the two hours' walk easily.'

\* Taken from Mohammad Hejazi, *A'ine*.

EXERCISE 26 (p. 177)

۱ بارها اوقاتش تلخ میشود با این همه اورا دوست داریم و صفات خوبی دارد - ۲ هیچ شک نبود که بر علیه او سوء قصد کنند - ۳ در هر بایی صحبت بکند (هر چه بگوید) جالب توجه خواهد بود - ۴ چه خودش بیاید چه کفیلی بفرستد فرق نمیکند - ۵ اورا همیشه بهترین دوست خود میدانستم - ۶ ترس و با باعث قرنطینه شدیدی شده است که تمام روابط تجارتی را مختل کرده است تا چه رسد بقطع آمدوشد مسافرین - ۷ بهیچ وجه کار را تمام نکرده ام بر عکس تازه شروع کرده ام - ۸ این اصطلاح بر خلاف قواعد صرف و نحو است با وجود این

جزو زبان رایج شده است — ۹ در هر جامعه هر قدر ظاهراً فاسد شده باشد هستند  
 آنهایی که بعناصر بد تن در نداده‌اند — ۱۰ از چند سال پیش که این شرکت  
 تأسیس شده است سود زیادی کرده است — ۱۱ کاشکی دیروز میامدید آنوقت  
 برادر مرا پیش از آنکه راه بیفتد میدیدید

*Persia and England* (p. 195)

(Continued from the previous lesson)

During the reign of Shah Abbas II the influence of the English became appreciably less than formerly whereas (lit. but on the contrary) the domination and influence of the Dutch in Persia and the Persian Gulf was increasing, and they had become so emboldened by the progress of their affairs in Persia that their warships even destroyed the factories of the English in Basra. But subsequently as a result of a war which took place in Europe between the two aforementioned governments their commercial relations in India and Persia were interrupted and the Persian government benefited from the opportunity to lessen the influence and concessions of the two governments in Persia. Among other things the Persian government refrained from paying the sum which was paid annually to the English on account of the customs' revenue of Bandar Abbas. The East India Company had recourse to the English king, who at that time was Charles II; and he wrote a letter to Shah Soleiman on this matter in the year A.H. 1081 (A.D. 1671-2). Until towards the end of the twelfth century A.H. the influence of the Dutch was appreciably greater than that of the English in the Gulf; but towards the end of this century certain new events which occurred in Europe weakened (lit. were the cause of weakness to) the Dutch. At the same time also the English government, because of differences which had broken out between the East India Company shareholders, united all the old companies in the year A.H. 1120 (A.D. 1708) and founded a big company called the Company of English Merchants for Trade with the East Indies. The king of England also meanwhile gave the factors (lit. heads) of the company consular and diplomatic rank at the courts of the rulers of India and their influence increased. (The end)

*Tehran* (p. 195)

Tehran had not yet become as large as it is today; and most of the avenues which are the glory of the capital and the names of which everyone in the city knows had not yet come into existence; and at the time of the sunset call to prayer the gates of the city would be shut. Traffic from inside the city to outside and within the city itself would be stopped

attention to the progress of agriculture, the improvement of the conditions of life of the peasants, the extension of irrigation and the gradual prevention of the cultivation and use of opium; and to review the laws for agricultural development and the execution of the programme for agriculture; (8) [to pay special attention] to the development (lit. progress and perfecting) of industries as far as possible with a preference for the running of factories by individuals belonging to private companies; and to strive to improve the conditions of life of the workers; (9) to develop (lit. make perfect, complete) roads and railways within the limits of the country's means; (10) to reform the administrative divisions of the country and to give attention to participation by the people in the running of local affairs; (11) to develop educational establishments and to exert care in the reform of public morals; and (12) to extend public health organizations and to pay special attention to public health.

*The Mixing of Tongues\** (p. 203)

There is no language in the world which can keep itself free from an admixture of other languages, except the language of a people who never mix with other people. But this is impossible because words from one people penetrate into [the language of] another people through trade, travel and intercourse and even through the hearing of the fables and traditions of other peoples. All the languages of the world in this way have loan words. One must consider what are the results achieved through the mixing of one language with another. The mixing of languages comes about in several ways (lit. is of several kinds). One way is that a language naturally takes whatever it has not got from its neighbour or from further afield and adapts it to its own pronunciation and taste, i.e. it swallows the word, chews and digests it, and divests it of its original forms and peculiarities; and even according to its own inclination sometimes inverts the letters, alters them, or changes the meaning. If the word is primitive it makes it derivative and if derivative primitive and so on *ad infinitum*, just as the Arabs did and still do with foreign words. We also have done this with some Arabic, Turkish and European words; but with us this was not general practice.

\* Mohammad Taqi Bahar (Malek osh-Sho'ara), *Sabk-shenasi*.

EXERCISE 28 (p. 203)

۱ تغییراتی که در برنامه‌هایمان می‌دهیم بعداً اعلام میشود — ۲ دشمن در موقع عقب نشینی کشور را ویران میکرد — ۳ شما بایستی اینرا بمن گفته باشید



- (میگفتید) نه اینکه من بشما — ۴ هر چه بیشتر پول کسب میکند بیشتر میخواهد —  
 ۵ تا ملتی قدرت خود را حفظ میکند زبان آن هیچ وقت کهنه نمیشود — ۶ شك  
 دارم که آنجا بود — ۷ نمیدانم که حال او بهتر شده است یا بدتر — ۸ از او  
 پرسیدم که خودش میاید یا کفیلی میفرستد — ۹ بهیچ وجه پیشبینی نمیکرد که  
 این چقدر فرق میکند — ۱۰ اصرار میکنم که برود — ۱۱ تا آنرا شنیدم آمدم —  
 ۱۲ هر چه زودتر خواهم آمد — ۱۳ وقتی که کارتان تمام شد بمن خبر بدهید —  
 ۱۴ تا برگردید حاضر خواهم شد

*The Railway Health Service (p. 207)*

In construction works as in every other great or small work attention must be paid from the beginning to the health and physical well-being of the workers. After much experience (lit. many tests) it has been realized that if all the tools and implements for work are available but the engineers, master-craftsmen, supervisors, foremen and workmen are weak and sick matters will not progress. For this very reason the question of the health of the workers is regarded as one of the effective factors in the progress of construction work. Large construction concerns which are engaged in work in towns are perhaps not greatly in need of health organizations because municipal health organizations and others watch over the physical well-being of the townspeople; but workmen who are engaged in road construction work on the roads and in locations far from inhabited places have no access to medicines and treatment. For this reason if there is the slightest negligence concerning the health of such workers, affairs cease to progress in an orderly fashion and the physical well-being of thousands of persons is endangered. The health department of the railway construction department, which was founded for the comfort of the railway workers, guarantees their physical well-being. The administration of this department, with the help of special branches which it has for the preservation of the physical well-being of the workers, takes action along three lines: (i) precautionary measures for the prevention of the spread of infectious diseases, (ii) the care (treatment) of sick workers, and (iii) help to the injured. Since contractors for constructional work are bound by the contents of their undertakings to make available (ready) for the workers houses, drinking water and foodstuffs in accordance with the principles of hygiene, the department of health watches over the performance of these undertakings to protect the workers from contagious diseases and carries out at the proper time the necessary inspections by means of technical officials and inspectors. In addition in time of necessity it inoculates with serums workers who are engaged in operations near

[pumping water] from the Karun in order that the trees shall be watered. Different kinds of date palms, pomegranates, olives, and bananas, etc., have been planted in that garden; and even tropical grasses and cuttings have also been sown in the cultivated part (lit. sown fields) of the above-mentioned garden by way of experiment (lit. examples). Millions of *tumans* have been spent on the garden, the purchase of necessities and implements for agriculture and the import of saplings from abroad.

*Some Observations concerning Literature during the Period  
of the Constitution\** (p. 217)

A series of political, scientific and literary events, to describe and expand on which a separate book would be necessary, prepared the way for the appearance of the constitution, the imperial rescript for which was issued in A.H. lunar 1324 (A.D. 1906). In brief it can be said that Persian literature, as well as carrying on the old themes and styles, also acquired in this period certain new features. It is possible to summarize them as follows: (i) foreign languages, especially French, which had begun to spread in Persia from the beginning of the Qajar period, became current and intercourse between Persia and Western Europe became greater than it had been formerly. The literary compositions of those regions, poetry and prose, stories and novels, became well known in this country. As a result of this mixing not only were a number of foreign books translated and a number of foreign words incorporated into the Persian language but also some modern writers, both in concept and form, adopted to a certain extent the style and method of thought of the west. Sometimes they went [even] further in this course and departed from the style of Persian. (ii) Liberal thoughts, social and political ideas, the idea of equality of political rights, the problem of freedom of thought and the freedom of the press, and patriotic sentiments, were among the new subjects which came into [Persian] literature, and had in truth, in poetry and prose a special *éclat*. Able and talented poets and skilful writers appeared and occupied themselves in interpreting these thoughts in the best possible words. Ideas of this sort were even spread among the common people in the form of popular ballads by the grace of poetical talent such as [that possessed by] Aref of Qazvin. Among the poets of this period one can mention, by way of example, Adib al-Mamalek Farahani and Adib Pishevari among the deceased and Parvin E'tesami in the world of women; and among the living Mr Mohammad Taqi Bahar (Malek osh-Sho'ara), who is a master in the *qasideh* (a kind of ode) and in historical and literary research. In truth, many eloquent and skilful poets and writers have appeared in our age, who have indeed kept Persian poetry and prose alive,

made it more eloquent and expressive, breathed into it new meanings, and shown themselves to be the true successors of the great men of ancient times. (iii) Poetry and prose have abandoned something of their ancient lofty, literary status, which was usually far removed from the life of the people and separated from the tastes and needs of the common people and come nearer to the mind and life of the masses. In keeping with the needs of society new features (lit. freshness) have appeared in its subject matter and poetry and prose have become occupied with (lit. turned towards) social subjects, and writers, in developing these subjects, have paid attention more to the subject matter and to expressing their meaning than to verbal ornament and the use of long sentences. (To be continued)

\* Dr Rezazadeh Shafaq, *Tarikh-e Adabiyyat-e Iran*.

### EXERCISE 31 (p. 219)

۱ تقصیر من نیست باین جهت که حضور نداشتم و در این امر هیچ دخیل نبودم — ۲ از شرکت کردن امتناع کرد چونکه باین امر علاقه نداشت — ۳ البته قانون فعلی تا آنجا که معلمینی در دانشگاه‌ها هستند که اصلاً باین اصول معتقد نیستند از اعتبار خود افتاده است — ۴ بشرط اینکه در عرض هفتۀ آینده آنرا پس بدهید میتوانید چند روز داشته باشید — ۵ تا وقتی که راضی باشید اهمیتی بآن نمیدهم — ۶ هیچ چیز او را قانع نمیکرد مگر آمدن من — ۷ همه جا بود جز آنجا که باید باشد — ۸ هر روز پیاده راه میروم مگر اینکه باران بیاید — ۹ بر فرض که احمق باشد آدم خوش قلبیست — ۱۰ گاهی با اینکه مستحق آن نیستیم انتظار حقشناسی داریم — ۱۱ بهر نحوی در باره مزایا یا نواقص فلسفۀ یونانی قضاوت کنیم همیشه موضوع جالبی خواهد بود — ۱۲ چه موفق بشود چه نشود ما کار خودمانرا انجام میدهم

### *The Central Government* (p. 231)

No country and no community can be administered unless it has a strong central point of support. One meaning of security is just this that the central government should have power. The meaning of the opposite to this also confirms and substantiates this same principle: that is to say no country and community in which the central power is weak and whose point of support is unstable and tottering, will be [properly] administered. A failure to administer a country or the life of a community or people [properly] means anarchy and lack of security. The greatest internal

در عرض *dar arz(e)*, in the course of.



his rank and worth will indeed be great in the eyes of men, his position in society will be high, and his words will have the greatest possible effect on the ears and hearts [of men]. It must be realized that several conditions are necessary [of fulfilment] for a writer and unless these conditions are fulfilled in the person of the writer, the title of writer cannot be applied to him, and he cannot carry out the responsibilities imposed by the work of a writer.

\* Hosein Sami'i (Adib os-Saltaneh), *A'in-e Negaresh*.

*The Meaning of Freedom\** (p. 246)

My dear brothers and fellow-countrymen:

Praise be to God you have once more by the grace of God under the shadow of the care of [our] young and auspicious sovereign stepped into the ring of freedom and you can enjoy this gift (lit. bounty). Of course you must realize the value of this gift and give thanks to God for it. I hope that you have learnt and taken warning from the trouble and toil which you have suffered during the last thirty or forty years and that you know how to recognize the value of the gift of freedom and have understood its meaning. If this is so you know that the meaning of freedom is not that men should be self-willed and that everyone should do whatever he wants. Constraints and limits are necessary to the essence of freedom. If there are no limits set and everyone is self-willed, no one will be free and whoever is the strongest will make others his captives and slaves. The constraints and limits which are set to self-will are what is called the law. Thus, men will be free when the law is operative and everyone knows the limits to his authority and does not transgress them. A country, therefore, which has no law, or in which the law is not put into execution and respected, its people will not be free and will not live at ease. This is a very simple and obvious truth; and nobody denies it. But unfortunately few people believe this truth because usually we see that people consider limits, i.e. the law, necessary for others but do not hold the observation of the law incumbent upon themselves. If everyone believed that the observation of the limits set by the law was not only incumbent with reference to others but also with reference to himself, transgression of the law would not occur, whereas every day we see many people transgressing the law. Few people understand that if they consider it permissible for themselves to transgress the law, there is no reason why others also should not consider transgression of the law permissible for themselves. In this event transgression of the law will become common and widespread and the result will be as we said, namely all will be deprived of ease. Unfortunately it is the nature of many people to exert undue force whenever

sometimes in a limited number of persons; and there were and are some peoples among whom responsibility for the legislative and executive power is accepted by the whole people. The first type of government is called autocratic and despotic government; the second aristocratic government and the third popular government which Europeans call democracy. Each of these three types had and have different forms, into a discussion of which I shall not enter, since it is not my purpose to give you a lesson in political science. I shall merely say this that peoples as they become more learned and mature incline more towards the third type, namely popular government, except that since usually large populations and extensive countries are involved, peoples cannot every day assemble in one place and exercise legislative and executive duties directly. Accordingly the best way which they have devised is for the people to make a group of persons their representatives to legislate in their name. We call the collectivity of such representatives the national consultative assembly. The assembly also chooses a few people to execute the law, who are called the council of ministers. Both these two groups are under the supreme leadership of one person who, if he is elected, is called the president of the republic and, if he is permanent and hereditary, the king. You, the Persian people, by virtue of the fundamental laws which were established about thirty-five years ago have a representative monarchical government. But if you consider [the matter] carefully you will agree that during these thirty-five years you seldom enjoyed the gift of true freedom, namely [a state of affairs in which] the law was executed and respected. Several times representative government, i.e. the basis of your constitution, was disrupted. Have you ever thought what was the reason for this? I will tell you. The fundamental reason was this that you did not rightly know the value of this gift and you did not exert yourselves to perform the duties imposed by it, and many out of ignorance and some because of ulterior motives and personal desires transgressed those conditions which must be observed in representative government. What are the conditions which must be observed in representative government? Do not forget that the meaning of representative government is that authority over the affairs of the country rests with the people. And of course you know that whoever has powers also has in return for those powers a responsibility. Therefore, if he does not act according to the exigencies imposed by his powers as his conscience dictates, he will be answerable; and to be answerable does not always mean that some one will call him to account. To be answerable usually amounts to this that a person suffers a terrible end: if there is no creature who will call him to account, the Creator will do so. Being called to account by the Creator cannot always be deferred until the day of resurrection. Usually being called to account by the

Creator takes place in the life of this world and a person receives the reward of his actions. As has been said:

Do not be careless concerning the retribution [which you will receive] for your actions.

Wheat grows from the wheat [seed] and barley from the barley [seed].

Now let us see how does a people become answerable if it does not act with regard to its powers in accordance with its legal duties and the demands of its conscience? A people consists of different classes. Each one has a special duty in the matter of representative government. It is the duty of the common people to exercise care in the election of their representatives to the national consultative assembly, to elect honest representatives, to watch over their conduct after their election, to give evidence of sound thoughts, that is liberal beliefs, which mean law-abidingness, that is patriotism; and to believe that to desire the well-being of the public takes precedence over the pursuit of selfish personal interests. It is incumbent upon every individual of the community to choose a respectable and lawful occupation and craft in accordance with his talents and to strive to carry that out. It is the duty of the representatives of the people to exercise care in passing laws and supervising their execution and not to consider the function of representative of the people as a means for the furtherance of selfish interests and desires or ambition. The duty of ministers is to consider themselves the executors of the law and the servants of the people and always to have in mind the well-being and interests of the people when proposing laws to the assembly and when carrying out the laws. The duty of government servants, in executing the laws with integrity and uprightness, is to facilitate the work of the ministers and to bring about the ease of their fellow-men, whose servants they are. The duty of pressmen is to guide the thoughts of the people and to lead the nation and the government along the path of well-being. The duty of the king is to defend the fundamental laws, to watch over the actions of the government, to consider all individuals among the nation his children, to treat them in accordance with fatherly love and to make his words and actions an example for the people. Altogether, the duty of all classes of the nation is to make their words and actions compatible with the principles of honour and reputation because, as one of the wise men of Europe said, if despotic government is founded on fear, representative government is based on the honour of the individuals of the nation. And it is especially the case that if those who are in charge of the affairs of the common people do not in their actions make honourable conduct their aim, representative government will not progress. Finally, all classes must co-operate with each other and be united in bringing about



## ADDITIONAL EXERCISES

## EXERCISE 14c

1. It is not necessary for you to tell him to come because I have written to him. 2. It is possible that he has gone. 3. If you have not read this book I think that you ought to read it. 4. I shall try to finish this work by this afternoon. 5. If he had not been lazy he would have learnt Persian more quickly. 6. If the journey to Persia by land did not take so long, I would go by land. 7. If they wish to raise the standard of living in this country it will be necessary to increase the exports of the country; otherwise it will not be possible. 8. In spite of the fact that the agricultural production of the country has increased, the country cannot yet export agricultural goods. 9. I shall not go out until the rain stops. 10. I was very thirsty by the time I reached the town. 11. As soon as the sun rises we must start. 12. As soon as I got to the door I remembered that I had left my key on the table in my room. 13. I told the boy to bring you some eggs today. 14. Do not take any of these books away. 15. If you had not known Persian better than I, I should not have given you this letter to translate: I should have done it myself.

## EXERCISE 16c

1. There is no difference between these two cloths. They are both very dear; neither of them is worth 30 *rials* a metre. 2. He stayed such a long time with his brother that I thought he had forgotten he had said he would come with me to the town. 3. It is no good your going now; it is too late. All the people whom you want to see went an hour ago. 4. The newspaper is published every day except Friday and each number costs one and a half *rials*. 5. I handed the money over to him and I asked him to give me a receipt. 6. If he had had greater experience he would not have made this mistake. 7. Although the style of Persian writers of earlier centuries differs from the style of writers of the present day, it is not difficult to understand their works. 8. I forgot to tell him that I was not coming. 9. I shall finish the work before you return. 10. By the time you finish this it will be dark. 11. Take him into the next room and give him a seat until the minister is ready to receive him.

## EXERCISE 17a

1. It would have been better if you had gone to see him instead of writing to him. 2. Instead of visiting Shiraz this spring as I had planned

I shall stay at home. 3. I went straight home from the office yesterday instead of going for a walk as is my custom. 4. I shall not go without telling you. 5. When he had finished his work he went home without telling his brother. 6. It is difficult to find the way without a map. 7. He suddenly got angry without the slightest reason. 8. Other than him I knew no one there. 9. I do not know what to do other than to tell him. 10. If I had thought that it was possible to do other than pay his fine I would not have paid it. 11. I wrote the letter before I knew that he was coming. 12. The cost of living was not so high before the war as it is now. 13. Will you buy some cheese on the way home if you go before me? 14. He looked so happy that I knew before he began to speak that he had good news. 15. There was no one there but him. 16. They will not come unless you invite them. 17. After he had read the letter he gave it to me to read. 18. I would have told him what you told me if I had seen him after I had seen you. 19. If you still want to see me after you have seen him, let me know.

### EXERCISE 18a

1. Please tell your brother to come here as quickly as possible. 2. If we go now perhaps we shall get to the station before the train starts. 3. The building of the factory was finished the year before last and it began production last year. 4. We were listening to the radio when suddenly the telephone bell rang. 5. If you had listened to what I said you would not have made so many mistakes in your work. 6. If you listen carefully to what I say the matter will be clear to you. 7. He asked me to come for a walk with him. 8. While we were going for a walk yesterday it began to rain. 9. When I saw him he was bargaining with a draper in the bazaar. 10. I do not know whether he has returned or not. 11. I went to see my brother yesterday afternoon; if you had returned yesterday I would have asked you to come with me to see him. 12. If he has returned from the village I will give him your message. 13. We shall return before it gets dark. 14. I do not know whether he can help me or not.

### EXERCISE 21a

1. My object in asking you to come to see me today was to transmit to you the new orders which have arrived from Tehran. 2. You cannot go without obtaining his permission first. 3. If he has not already decided to come, I shall try to persuade him to come. 4. As soon as the battle began it was clear that the enemy would be defeated. 5. I shall not only write a letter to him but I shall also go to see him. 6. As I

was going home I suddenly remembered that I had forgotten to lock the door of my office; I returned and as I was going up the steps I saw that I had not only left the door open but had also left the light on. 7. As I told you yesterday what you suggest is impossible. 8. As I crossed the bridge it began to snow. 9. This morning as I was going along the street I saw a man selling apples. I went up to him and asked how much the *mann*. He said 7 *rials*. I said that was too dear and asked what his lowest price was. He replied that he would not sell for less than 7 *rials*. Finally after much argument I persuaded him to let me have them at 5 *rials* the *mann*.

### EXERCISE 23 a

As I was crossing the bridge over the river I met one of my former colleagues. I had not seen him for years and wondered (thought to myself) whether he would recognize me, let alone speak to me. When he saw me he stopped and greeted me warmly. It was impossible for us to exchange<sup>1</sup> more than a few words because I was on the way to my work and it was growing late and he had business in the city. Accordingly we parted having first arranged<sup>2</sup> to meet on the following evening when we hoped that we would both have more leisure.

### EXERCISE 25 a

I pushed back<sup>3</sup> the crowds and passing from the rear, walked down the living avenue of people until I came in front of a group of Arabs where stood the white man with the grey beard. I would have run to him only I was a coward<sup>4</sup> in the presence of such a mob, and would have embraced him, only being an Englishman, I did not know how he would receive me, so I did what cowardice and false pride suggested,<sup>5</sup> walked up to him, took off my hat and said, 'Dr Livingstone, I presume?'

### EXERCISE 26 a

1. If the man from whom I bought the horse had not been so ready to sell it for such a low price I should never have bought it. I wish I had not bought it so hastily; if I had waited a little I might have found a much better horse to buy. 2. As the demonstrators passed through the centre of the town they were joined by a large number of the towns-

<sup>1</sup> رد و بدل کردن *radd o badal k.*

<sup>3</sup> عقب زدن *aqab zadan.*

<sup>5</sup> تلقین کردن *talqin k.*

<sup>2</sup> قرار گذاشتن *qarar gozāflan.*

<sup>4</sup> واهمه داشتن *vaheme d., to be frightened.*



*Why the Jackals Howl Outside the Town*

And now, just outside the walls surrounding the telegraph office, rose a prolonged and dismal<sup>1</sup> howl,<sup>2</sup> followed by another and yet another; while from the city, like an answer, came back the barking<sup>3</sup> of the dogs. 'Are those jackals howling outside?' I asked, 'and do they come so close to the town?' 'Yes,' answered the Khán, 'they always do so, and the dogs always answer them thus. Do you know why? Once upon a time the jackals used to live in the towns, just as the dogs do now, while the latter dwelt outside in the desert. Now, the dogs thought it would be much nicer to be in the town, where they would be sheltered from the inclemency of the weather, and would have plenty to eat instead of often having to go without food for a long time. So they sent one of their number to the jackals with the following message: "Some amongst us," they said, "are ill, and our physicians say that what they need is a change of air, and that they ought if possible, to spend three days in the town. Now, it is clearly impossible for us dogs and you jackals to be in one place at the same time, so we would ask you to change places with us for three days only, and to let us take up our quarters in the city, while you retire into the desert, the air of which will doubtless prove very beneficial<sup>4</sup> to you also." To this proposition the jackals agreed, and during the following night the exchange was effected.<sup>5</sup> In the morning, when the people of the city woke up, they found a dog wherever there had been a jackal on the previous night. On the third night the jackals, being quite tired of the desert, came back to the gates of the town filled with pleasant anticipations<sup>6</sup> of resuming their luxurious city life. But the dogs, being very comfortable in their new quarters, were in no hurry to quit them. So after waiting some time, the jackals called out to the dogs, "*naxofha-ye foma xub fode*", ending up with a whine, just such as you heard a minute ago and (as Mírzá 'Abdu'lláh, who is a native of Işfahán, will tell you) just such as you may hear any day in the mouth<sup>7</sup> of an Işfahání or a Yezdí. But the dogs, who are Turks and speak Turkish, only answered "*Yokh! yokh!*" ("No! no!"), and so the poor jackals had to go back into the desert. And ever since then they come back at night and hail the dogs with the same question, as you heard them do just now; and the dogs always give the same reply, for they have no wish to go back to the

<sup>1</sup> غم *yamangiz*.<sup>2</sup> عوعو *ouou*.<sup>3</sup> صورت گرفتن *surat gereftan*, to take place.<sup>4</sup> گلو *galu*, throat.<sup>5</sup> زوزه *zouze*.<sup>6</sup> سازگار *sazgar*, salubrious.<sup>7</sup> انتظارات *entezarat*, expectations.

desert. And that is why the jackals come and howl round the town after dusk, and why the dogs always answer them.'

(E. G. Browne, *A year among the Persians*, Cambridge, 1927, pp. 199-201)

### *The Persian Plateau*<sup>1</sup>

Villages cluster round the foothills,<sup>2</sup> wherever water exists, or can be found, but are seldom less than five miles apart. Towns of importance are anything from one to two hundred miles distant from each other. Mountain ranges are never far distant: salt marshes, and a few large expanses of salt water lie at their feet.<sup>3</sup> Such wild vegetable and animal life as exists is that of the desert, though wherever man has settled the mulberry, walnut and other fruit trees thrive. The heat in summer is very great, rising to 140 degrees in the sun; in winter the thermometer may fall below zero, the cold being more formidable<sup>4</sup> because it is ushered in<sup>5</sup> by freezing<sup>6</sup> sand-storms, lashing tiny pebbles like hail into the traveller's face, thereby increasing his misery and that of his mount.<sup>7</sup> But when the traveller is fortunate enough to be able to travel by caravan and not by car the desert has its compensations: in summer the long, cool night is the best time to travel. At dusk<sup>8</sup> the sky is illumined with rainbow tints along the unbroken horizon: within an hour of sunset it is dark; the blue turns to lapis lazuli, till it merges<sup>9</sup> into the deeper purple of the dark horizon and the Milky Way<sup>10</sup> appears overhead.

(A. T. Wilson, *Persia*, London, 1932, p. 7)

### *Shiraz*

The capital of the province of Fars is Shiraz, famous for its wine and honey, the home and the grave of the two most famous poets of Persia, Hafiz, the contemporary of Dante, and Sa'di. It has been laid in ruins more than once by earthquakes, but can still show noble<sup>11</sup> mosques and fine bazaars. The city lies in the midst of a long plain, some twelve miles across, terminating towards the east in a salt lake, the home<sup>12</sup> of countless water fowl. In spring the plain is green with heavy crops of cereals and

<sup>1</sup> فلات *salat*.

<sup>2</sup> کوهپایه *kuhpaye*.

<sup>3</sup> دامنه *damane*, skirt (of a mountain, etc.).

<sup>4</sup> هیبت *hēibat*, formidability.

<sup>5</sup> طلیعه *tali'e*, vanguard.

<sup>6</sup> پر سوز *por suz*, biting (of cold, or wind).

<sup>7</sup> مرکب *markab*.

<sup>8</sup> هوای گرگ و میش *havaye gorg o misf*.

<sup>9</sup> محو شدن *mahv shodn*, to be obliterated.

<sup>10</sup> کهکشان *kahkashan*.

<sup>11</sup> معظم *mo'azzam* (= great, fine).

<sup>12</sup> مسکن *maskan*, dwelling-place.

*The Beginning of the Movement for Constitutional Reform in Persia*

The Persian constitutional movement of the early twentieth century was the result of a process which had been going on in Persia, largely silently, throughout the nineteenth century. Up to this time the basic theories of the state and of life generally were set in the frame<sup>1</sup> of Islam. The intrusion<sup>2</sup> of the West into Persia in the nineteenth century perhaps more than any other single event led Persian thinkers<sup>3</sup> to question the old theories and bases of the state and to seek some new or additional base for it. The disastrous<sup>4</sup> wars with Russia in the early part of the century concluded by the Treaty of Turkomanчай in 1828 convinced<sup>5</sup> Persians of the need of reform, military and otherwise. Further, it was through the various military missions which came to Persia from 1807 onwards that Persians had first become acquainted with modern military and scientific techniques and with the political changes<sup>6</sup> which were taking place in Europe. Mīrzā Šāleḥ, the first Persian known to have written an account of British parliamentary institutions, was sent to England in 1815 in pursuance of plans for military reform. He also visited Turkey and Russia. Writing in his diary of the *tanẓīmāt* he castigates obscurantist<sup>7</sup> mullas who opposed them. He gives in his diary what is probably the first account by a Persian of the French revolution. Diplomatic travel also played an important role in the dissemination<sup>8</sup> of knowledge of western institutions. Abu'l-Ḥasan Shīrāzī, who was sent on a mission to England by Fath 'Alī Shāh, wrote in his *Ḥayrat-nāmeḥ* an account of the justice and security which he found in England, comparing it with the tyranny which prevailed in his own country. Nāṣir al-Dīn himself made three journeys to Europe, the first in 1873. The Persian merchant communities, both inside and outside Persia, were another important channel through which modern ideas spread. The Persian press published by members of the Persian communities in Istanbul, Calcutta and elsewhere also did much in the latter part of the nineteenth century to encourage reform.

(The Encyclopedia of Islam, Leiden-London, new ed. 1960—, art. on *Dustūr*)

<sup>1</sup> چهار چوبه *caharcube*.

<sup>3</sup> متفکرین *motafakkerin*.

<sup>5</sup> معتقد کردن *mo'taqed k.*

<sup>7</sup> کهنه پرست *kohneparast*.

<sup>2</sup> نفوذ *nofuẓ*.

<sup>4</sup> مخرب *moxarreb*.

<sup>6</sup> تحولات *tahavvolat*.

<sup>8</sup> بسط *bast*.



*The Evolution of the Landowning Class in Persia*

With the rise of Islām and the incorporation of Persia into the Islamic empire, land ownership was of two main kinds: on the one hand was private property, and on the other was land which had no private owner, the ultimate ownership of which came to be vested in the Muslim community and in the *imām* as its representative. With the division of the *dār ul-islām* into a number of semi-independent and independent kingdoms, at times at war with each other, there was inevitably a modification in the theory that all land which had no private owner was held by the *imām* for the people, and the tendency was for the rights of the *imām* in this respect to pass to the temporal ruler. Under the Seljūqs there was a re-integration of the eastern part of the Abbasid Caliphate. Ultimate ownership of such land which had no private owner came to be vested in the Seljūq people and the *sulṭān* as their representative. The *imām*, meanwhile, played an uneasy part in the background. He no longer delegated his temporal power to the *sulṭān*, but was required merely to give legal and religious sanction to the activities of the 'ruling *khān*'. The conception of 'the people' was never very strong and tended to be overshadowed by the elements of absolutism which gained ground as the traditions of the steppe weakened. The Mongol position was broadly similar, but the element of consultation was weaker and the break-up on the fall of the Mongol Ilkhān dynasty greater because of the weakening and ultimate disappearance of the caliphate. With the disintegration of the Ilkhān kingdom and its break-up into constantly warring principalities, the emphasis came to be laid on the individual ruler. Under the Ṣafavids there was to some extent a reaffirmation of the idea of 'the people', not as a conquering horde who were the owners in common of their conquests, one group of whom or one of whose number was by common consent their leader, but as a national group ruled over by the *shāh*. Ultimate ownership and all rights vested in him, not as the representative of the people, but as a divinely appointed ruler, or, according to his more extreme followers, as an emanation of the Godhead. His rule, therefore, could not be other than absolute, and submission to his government could not involve any measure of consultation with the ruled, nor did it require their freely accorded consent. Under the Qājārs the religious element was considerably weakened, but the element of absolutism remained and was untempered by any element of responsibility. This increase in the element of absolutism ran right through society and affected the general attitude to land and also the position of the peasants on the land.

In so far as the landowning classes were concerned, the feudal landed

with neighbouring princes or landowners, while the need to maintain economic well-being broadly speaking set a limit to the exactions of the landowners and government officials upon the peasants, though many instances of places being ruined by over-taxation can be cited. With the rise of the Mongols the restraint afforded by Islām was temporarily at least removed, nor was there any longer a limit set to taxation by considerations of economic self-interest. Local communities were further subject to a greater degree of interference by the civil and military officials than heretofore, and this involved a corresponding weakening in local self-government. Further, certain practices, which had formerly been customary only, received the sanction of law through imperial decrees. The peasant as a result, became more effectively tied to the land than was the case before. This dependence was further increased when military service under the Qājārs became a charge on the land and not on the individual.

As long as the peasant could appeal to a court presided over by the *qāẓī* which was independent of, or, at least not entirely subordinate to, the landowner, *muqta'*, or *tuyūldār*, he had some possibility of redress. This was to some extent the case under the Seljūqs. The religious institution, it is true, had been virtually incorporated into the general structure of the state, but there was still some balance between the various organs of the administration. Under the Mongols land disputes in some cases were still referred to courts presided over by *qāẓīs*. Under the Šafavids a change occurred. On the one hand, the independence of the *qāẓīs* was reduced, while, on the other, in so far as they tended to become assimilated to the landowning class, they were less likely to support the claims of the peasants against their lords. Moreover, both the *tuyūldārs* and the holders of hereditary *soyūrghāls* were in many cases given full powers to decide all cases in the area granted to them, to the exclusion of the officials of the central or provincial government. This tendency to extend the jurisdiction of the local landowner and *tuyūldār* and to concentrate all power in their hands continued in Qājār times. The result was a further weakening in the element of local self-government and an increase in the dependence of the peasant.

Meanwhile, however, other influences began to be felt. Contact with foreign countries was increasing. Military reverses, especially at the hands of Russia in the early part of the nineteenth century, had already shown that some change was needed if Persia was not to be left behind by the technical superiority of certain European countries; in the latter part of the nineteenth century the Young Turk movement and the movement for reform headed by Jamāl ud-Dīn Asadābādī (Afghānī) had a profound influence. Further, the ever-growing financial stringency was exercising

the minds of both the ruling classes and the intellectuals: but whereas the former were looking for ways to provide themselves with better military forces and more money to pay for the extravagances of the royal courts, the latter resented the tendency of their rulers to attempt to solve financial difficulties by the grant of commercial concessions to foreigners, on the grounds that such grants would reduce Persia to the economic and political tutelage of foreign powers. They sought rather a larger share in the government of the country, and looked to the acquisition of the technical knowledge of western European countries to provide them with greater material ease. These various and conflicting movements and tendencies came to a head in the Constitutional Revolution of 1905-6 and resulted in the grant of the Constitution by Muẓaffar ud-Dīn Shāh in 1906. With this began a new period in the history of Persia. In so far as land tenure is concerned, the break in legal theory was perhaps greater than the change in practice and in the general attitude to land, which in some ways remained essentially medieval. Power, moreover, still largely remained in the hands of the landowners and tribal *khāns*, and it was not till the reign of Riẓā Shāh that this was materially altered.

(A. K. S. Lambton, *Landlord and Peasant in Persia*,  
Oxford, 1953, pp. 173-7)

## KEY TO ADDITIONAL EXERCISES

### EXERCISE 14c

۱ لازم نیست که باو بگوئید که بیاید زیرا که باو نوشته‌ام - ۲ ممکن است که رفته باشد - ۳ اگر این کتابرا نخوانده باشید فکر میکنم که آنرا باید بخوانید - ۴ سعی میکنم این کاررا تا امروز عصر تمام کنم - ۵ اگر تنبلی نمیکرد زبان فارسی را زودتر یاد میگرفت - ۶ اگر مسافرت بایران از راه خشکی این قدر طول نمیکشید از راه خشکی میرفتم - ۷ اگر بخواهند سطح زندگی این مملکترا بالا ببرند لازم است که صادرات مملکترا زیاد کنند و الا ممکن نخواهد شد - ۸ این مملکت با اینکه محصولات زراعتیش زیاد شده است باز نمیتواند مواد زراعتی صادر کند - ۹ تا باران بند نیاید بیرون نمیروم - ۱۰ تا بشهر رسیدم خیلی تشنه شدم - ۱۱ تا آفتاب طلوع کند باید راه بیفتیم - ۱۲ تا دم در رسیدم یادم آمد که کلید خودرا روی میز اطاقم گذاشته‌ام - ۱۳ پسر گفتم امروز چند دانه تخم مرغ برای شما بیاورد - ۱۴ هیچ یکی از این کتابهارا نبرید - ۱۵ اگر زبان فارسی را از من بهتر بلد نبودید این نامه را بشما نمیدادم که ترجمه کنید خودم ترجمه میکردم

### EXERCISE 16c

۱ بین این دو پارچه فرقی نیست هر دو خیلی گران است هیچ يك از آنها متری سی ریال نمی ارزد - ۲ آنقدر پیش برادر خود ماند که فکر میکردم فراموش کرده که بمن گفته است که با من بشهر میاید - ۳ هیچ فائده ندارد که حالا بروید زیاد دیر شده است همه آنهائیکه میخواستید ببینید يك ساعت پیش رفته اند - ۴ روزنامه هر روز غیر از جمعه منتشر میشود و قیمت هر شماره يك ریال و نیم است - ۵ پولرا باو تحویل دادم و از او خواهش کردم که رسیدی بمن بدهد - ۶ اگر تجربه بیشتری داشت این اشتباهرا نمیکرد - ۷ اگر چه سبك نویسندگان ایرانی قرنهای پیش با سبك نویسندگان امروز فرق دارد مشکل نیست که تألیفات آنها را بفهمیم - ۸ یادم رفت باو بگویم که نمایم - ۹ تا برگردید کاررا تمام میکنم - ۱۰ تا اینرا تمام کنید هوا تاریک میشود - ۱۱ اورا بآن اطاق (باطاق پهلویی) ببرید و اورا بنشانید تا بحضور وزیر برسد



## EXERCISE 17a

۱ اگر بجای اینکه باو بنویسد بدیدن او میرفتید بهتر بود — ۲ امسال بهار بر خلاف تصمیم قبلی بجای اینکه بشیراز بروم منزل میمانم — ۳ دیروز بجای اینکه مطابق معمول پیاده گردش کنم از اداره مستقیماً بمنزل رفتم — ۴ بدون اینکه بشما خبر بدهم نخواهم رفت — ۵ وقتی که کارشرا تمام کرد بدون اینکه برادر خود بگوید بمنزل رفت — ۶ پیدا کردن راه بدون نقشه مشکل است — ۷ ناگاه بدون کوچکترین علتی اوقاتش تلخ شد — ۸ غیر از او هیچ کسی را آنجا نمیشناختم — ۹ نمیدانم چه کنم جز اینکه باو بگویم — ۱۰ اگر فکر میکردم جز اینکه جریمه او را بدهم راه دیگری هم بود آنرا نمیپرداختم — ۱۱ نامه را پیش از آنکه بدانم که میاید نوشتم — ۱۲ قیمت زندگی آنقدر که حالا بالا رفته است پیش از جنگ بالا نبود — ۱۳ اگر پیش از من بروید خواهش میکنم در برگشتن قدری پنیر بخرید — ۱۴ آنقدر خوشحال بنظر میامد که پیش از آنکه شروع کند بحرف زدن میدانستم که مژده دارد — ۱۵ غیر از او هیچ کس آنجا نبود — ۱۶ نخواهند آمد مگر اینکه آنها را دعوت کنید — ۱۷ پس از آنکه نامه را خواند آنرا بمن داد که بخوانم — ۱۸ اگر او را بعد از آنکه شمارا دیده بودم میدیدم آنچه را که بمن گفته بودید باو میگفتم — ۱۹ اگر پس از آنکه او را دیدید باز بخواهید مرا ببینید بمن خبر بدهید

## EXERCISE 18a

۱ خواهش میکنم برادررتان بگوئید که هرچه زودتر اینجا بیاید — ۲ اگر حالا برویم شاید پیش از آنکه ترن حرکت کند بایستگاه برسیم — ۳ بنای کارخانه پیرارسال تمام شد و سال گذشته شروع کرد بتولید — ۴ برادیو گوش میدادیم که ناگاه تلفون زنگ زد — ۵ اگر بآنچه میگفتم گوش میدادید در کارتتان اینقدر اشتباه نمیکردید — ۶ اگر با دقت بآنچه میگویم گوش بدهید مطلب برای شما روشن میشود — ۷ از من خواهش کرد که با او گردش بروم — ۸ دیروز وقتی که گردش میکردیم باران گرفت — ۹ وقتی که او را دیدم با بزازی در بازار چانه میزد — ۱۰ نمیدانم برگشته است یا نه — ۱۱ دیروز بعد از ظهر بدیدن برادرم رفتم<sup>۱</sup> اگر دیروز بر میگشتید از شما خواهش میکردم که با من بدیدن او بیایید — ۱۲ اگر از ده برگشته باشد پیغام شمارا باو میدهم — ۱۳ پیش از آنکه هوا تاریک شود بر میگردیم — ۱۴ نمیدانم که میتواند بمن کمک کند یا نه

<sup>۱</sup> For this use of the infinitive see Grammar, Lesson XIII, para. 1 b.

## EXERCISE 21a

۱ مقصود من از اینکه از شما خواهش کردم که امروز بیایید مرا ببینید این بود که دستورات تازه را که از تهران آمده است بشما ابلاغ کنم - ۲ بدون اینکه اول از او اجازه بگیرید نمیتوانید بروید - ۳ اگر هنوز تصمیم نگرفته باشد که بیاید سعی میکنم او را قانع کنم که بیاید - ۴ تا جنگ شروع شد معلوم بود که دشمن شکست میخورد - ۵ نه تنها نامه باو مینویسم بلکه بدیدن او هم میروم - ۶ موقعیکه منزل میرفتم ناگاه یادم آمد که فراموش کرده ام در اداره مرا قفل کنم برگشتم و موقعیکه از پله ها بالا میرفتم دیدم که نه تنها در را باز گذاشته ام بلکه چراغ را هم خاموش نکرده ام - ۷ بطوریکه دیروز بشما گفتم آنچه را که پیشنهاد میکنید غیر عملی است - ۸ موقعیکه از پل عبور میکردم شروع کرد برف آمدن - ۹ امروز موقعیکه در خیابان راه میرفتم مردی را دیدم که سیب میفروخت پیش او رفتم و از او پرسیدم که منی چند میفروشد گفت منی هفت ریال گفتم زیاد گران است و پرسیدم که آخرین قیمت چیست جواب داد که کمتر از هفت ریال نمیدهد بالاخره بعد از چانه زدن زیاد او را راضی کردم که منی پنج ریال بمن بفروشد

## EXERCISE 23a

موقعیکه از پل عبور میکردم یکی از همکاران سابقم بر خوردم سالها بود که او را ندیده بودم و پیش خود فکر میکردم که شاید مرا نشناسد تا چه رسد باینکه با من صحبت کند و تیکه مرا دید ایستاد و بگرمی با من سلام علیک کرد ممکن نبود بیش از چند کلمه رد و بدل کنیم زیرا که من سر کار میرفتم و دیر میشد و او در شهر کار داشت بنا بر این پس از اینکه قرار گذاشتیم که شب بعد هم دیگر ملاقات کنیم باین امید که فراغت بیشتری داشته باشیم از هم جدا شدیم

## EXERCISE 25a

توده مردم را عقب زدم و از پشت سر آنها جلو آمده بین مردمیکه صف کشیده بودند آمدم تا بجلو يك دسته عرب رسیدم که يك نفر سفیدپوست با ریش سفید آنجا ایستاده بود دلم میخواست پیش او بروم ولی در حضور آنقدر جمعیت واهمه داشتم و میخواستم او را در آغوش بگیرم ولی چون يك نفر انگلیسی بود نمیدانستم چطور مرا میپذیرد پس آنطوریکه ترس و تکبر بمن تلقین کرد رفتار نمودم یعنی پیش او رفتم و کلاه خود را بر داشته باو گفتم تصور میکنم که شما دکتر لیونگستون هستید



## EXERCISE 26a

۱ اگر آنمردیکه اسبرا از او خریدم چنان حاضر نبود بچنین قیمت کم بفروشد هیچ وقت آنرا نمیخریدم کاشکی آنرا اینقدر با عجله نخریده بودم اگر قدری صبر میکردم شاید اسب خیلی بهتری پیدا میکردم که بخرم - ۲ موقعیکه تظاهرکنندگان از وسط شهر عبور میکردند عده زیادی از اهالی شهر بآنها ملحق شدند قصد داشتند دم دروازه بازار میتنگ بدهند ولی پیش از آنکه بیازار برسند پاسبانها آنها را متفرق کردند - ۳ اگر کدخدای دهر را دیدید بی زحمت باو بگوئید که میخواهم هرچه زودتر او را ببینم بخشنامه تازه با دستورات برای احضار آنهایکه مشمول نظام وظیفه هستند از تهران رسیده است میخواهم رونوشت این بخشنامه را باو بدهم که در اماکن عمومی چه در این ده و چه در دهات مجاور نصب کند قانون تازه وضع شده است که مطابق مقررات آن عده زیادی از مردم از نظام وظیفه معاف خواهند شد

## EXERCISE 27a

پس از آنکه غذا را تمام کردیم میخواستیم دوباره راه بیفتیم که میزبان ما گفت اگر پیش از آنکه بروید چند کلمه با پسر حرف بزنید خیلی ممنون میشوم (مزید تشکر خواهد شد) ما اینجا چنان تنها هستیم که آمدن دو نفر مسافر برای پسر اتفاق است ما را بیای بیاید که پسر او آنجا بی کار نشسته بود با ما در باب دهات اطراف که ظاهراً آنرا خوب میشناخت صحبت میکرد ربع ساعت گفتگو کرده بودیم که روی خود را بطرف من کرد و تازه آنوقت متوجه شدم که او کور است

## EXERCISE 28a

نزدیک ده بچند نفر ناشناس بر خوردم شروع کردند بحرف زدن و یکی از آنها بمن گفت که خوب است امشب مهمان ما باشید با اینکه آنها را نمیشناختم و نسبت بآنها قدری مظنون شدم از اینکه غریب بودم و جائی نداشتم و شب شده بود دعوت آنها را قبول کردم مرا از وسط ده بمنزل بزرگی که کنار رود خانه واقع شده بود بردند تا وارد منزل شدم پسر مردی یواش پیش من آمد و گفت کاشکی اینجا نیامده بودید میترسم که هیچ وقت زنده از اینجا بیرون نروید هرچه زودتر از اینجا فرار کنید و الا شمارا میکشند هر قدر فکر کردم معنی حرفهای پسر مرد بر من روشن نشد و در هر صورت چاره نداشتم غیر از اینکه شب را در آن منزل بگذرانم کار از کار گذشته بود بنا بر این با قدمهای محکم جلو رفتم و

وارد اطاق بزرگی شدم تازه نشسته بودم که کسی دیگر داخل اطاق شد تا او را دیدم فهمیدم که در جای خطرناکی هستم و حق با پیر مرد است و هر چه زودتر باید فرار کنم

### شغالها چرا بیرون شهر زوزه میکشند

اینک زوزه غم انگیز کشیده درست پشت دیوارهای تلگرافخانه بلند شد و پست سر آن زوزه دیگری بگوش رسید و هی تکرار میشد و صدای عوعوی سگها مثل اینکه جواب باشد از شهر شنیده میشد از خان پرسیدم که شغالها هستند که بیرون زوزه میکشند و بشهر اینقدر نزدیک میشوند جواب داد بلی همیشه این کار را میکنند و سگها هم همواره اینطور جواب میدهند میدانید چرا وقتی شغالها مثل سگهای امروزه در شهر زندگی میکردند و اینها بیرون شهر در صحرا زندگی میکردند سگها فکر کردند که خیلی بهتر است که در شهر باشند که از بدی هوا محفوظ بمانند و بجای اینکه بارها برای مدتی مدید بدون غذا بمانند غذای فراوان داشته باشند پس یکی را از بین خود با این پیغام پیش شغالها فرستادند که بعضی از ما مریض هستند و پزشکان ما گفته اند که احتیاج بتغییر آب و هوا دارند و باید چنانچه ممکن باشد سه روز در شهر بگذرانند ولی واضح است که غیر ممکن است که ما سگها و شما شغالها در آن واحد در يك جا باشیم بنا بر این از شما تقاضا داریم که جایتانرا فقط برای سه روز با ما عوض کنید و بگذارید که ما در شهر اقامت کنیم و شما بصحرا بروید که آب و هوای آنجا برای شما هم بدون شك خیلی سازگار خواهد بود شغالها این پیشنهاد را قبول کردند و شب بعد این تغییر جا صورت گرفت صبح که اهالی شهر بیدار شدند دیدند که هر جا که شب پیش شغالی بود اکنون سگی هست شب سوم شغالها که کاملاً از صحرا خسته شده بودند با انتظارات خوش از تجدید زندگی پر تجمل شهری خود بدروازه شهر برگشتند ولی سگها از اینکه در جای تازه خود بسیار راحت بودند عجله نداشتند که شهر را ترك کنند شغالها پس از آنکه مدتی صبر کردند بسگها بانگ زدند که ناخوشهای شما خوب شده و حرفشانرا با ناله تمام کردند مثل همان ناله که يك دقیقه پیش شنیدید و یا بطوریکه میرزا عبدالله که اهل اصفهان است برای شما تعریف خواهد کرد مثل ناله که هر روز از گلوی يك نفر اصفهانی یا یزدی میشود شنید ولی سگها که ترك هستند و ترکی حرف میزنند فقط جواب دادند که یوخ یوخ یعنی نغیر نغیر و شغالهای بیچاره مجبور شدند بصحرا برگردند و از آنموقع ببعد هر شب برگردند و همانطوریکه الآن شنیدید همان سوالرا از سگها میکنند و سگها همیشه همان

جوابرا میدهند زیرا که بهیچ وجه نمیخواهند بصحرا برگردند و بهمین جهت است که شغالها بعد از غروب میایند و دور شهر زوزه میکشند و سگها همیشه بانها جواب میدهند

### فلات ایران

دهات متعدد که عموماً بیش از يك فرسخ و نیم از هم دور نیست در کوهپایه ها هر جا که آب هست یا میشود پیدا کرد نزدیک هم واقع شده است ولی فاصله بین شهرهای معتبر بتفاوت از سی تا شصت فرسخ است سلسله کوههای بزرگی که در دامنه آنها نمك زارها و چند دریاچه نمك واقع شده است همیشه جلو چشم است گیاهها و نباتاتی که وجود دارد گیاههای صحرائی و بیابانی است و همچنین حیواناتی که پیدا میشود حیوانات صحرائی و بیابانی است ولی هر محلی که انسان برای خود اختیار کرده است درختهای توت و گردو و سایر درختهای میوه دار در آن بخوبی بعمل میاید گرمای تابستان خیلی شدید است و درجه حرارت در آفتاب تا ۱۴۰ درجه میرسد در زمستان هم ممکن است زیر صفر برسد و طوفان ریگهای پرسوز که بطلیعه سرما ریگهای كوچك مثل تگرگرا بصورت مسافر میبارد و بر بدبختی او و مرکبش میافزاید مزید بر هیبت آن میشود ولی وقتی که مسافر فرصت اینرا دارد که بجای مسافرت با اتوموبیل با کاروان برود لذتی که در صحرا دست میدهد این همه سختیها را تلافی میکند در تابستان شبهای بلند خنك بهترین موقعی است برای حرکت الوان قوس قزحی در هوای گرگ و میش خط ممتد افقرا روشن میکند تا يك ساعت بعد از غروب تاریك میشود رنگ نیلگون آسمان بلاجوردی تبدیل میگردد تا بالآخره در ارغوانی پررنگ افق تیره محو میشود و کهکشان بالای سر مسافر نمایان میگردد

### شیراز

شیراز که شراب و عسلش شهرت دارد مرکز استان فارس است و زادگاه و مدفن دو تن از معروفترین شعرای ایران یعنی حافظ و سعدی است که اولی با دانه معاصر بود با اینکه زلزله بیش از يك دفعه شهررا خراب کرده است هنوز دارای مسجدهای معظم و بازارهای زیبا است شهر شیراز در وسط دشت طویلی واقع شده است که پهنای آن در حدود چهار فرسخ است که بطرف مشرق بدریاچه نمك که مسکن مرغایهای بی شمار است محدود میشود در فصل بهار این دشت با کشتزارهای فراوان از غله و پنبه پوشیده میشود و تماماً سرسبز بنظر میرسد و مویستانها که آنها را بیشتر برای کشمش میکارند تا برای شراب که اینجا بر

خلاف فرانسه نوشیدنش عمومیت ندارد در تپه‌ها برق میزند رشته‌های ممتد کوه‌های آهکی بزرگ که دره‌های حاصلخیز در لابلای آنها واقع شده‌است بجنوب شیراز بصورت پله بسوی ساحل خلیج پائین میاید ملخ و خشکسالی دشمن بزرگ زارع است چادرنشینها از زارعین فقیرترند ولی باندازه آنها دستخوش آفات سماوی و طبیعی نیستند زیرا که اگر در يك قسمت استان علف کم باشد عموماً میتوانند گله‌های خود را بمنطقه دیگری که شاید نود فرسخ از آنجا دور باشد و دچار کمی علف نشده باشد ببرند چادرنشینها همسایه‌های ناراحت و متمردی هستند ولی موقعیت آنها در اقتصاد کشور بی اهمیت نیست و دولت آنها را در سنوات اخیر تحت تسلط خود در آورده است

#### بندر عباس و هرمز

بندر عباس که بنام آن پادشاه بزرگی است که مقام او برای ایران و ایرانیان همان اهمیت را دارد که مقام الیزابت ملکه معاصر او در انگلستان در مدخل خلیج فارس واقع شده است که اغلب مسافرین تا این سنوات اخیر از آن راه وارد ایران میشدند شدت گرما و بدی آب و هوای آن بناحق معروف است و آنرا بدنام کرده‌است هرمز که روزی دارالتجاره‌ای بود که با بمبئی امروز میشود مقایسه کرد و شاعر انگلیسی میلرتون مکرر اسم آنرا بعنوان منبع ثروت شگفت‌انگیزی ذکر کرده‌است اکنون تقریباً خالی از سکنه است [جهانگرد] بی‌نظیر توماس هربرت نوشته است که هرمز هیچ آب شیرین ندارد مگر آب بارانی که ابرهای جانبخش بر آن از غم خرابیهایش که تا این اواخر چنان آباد بود میریزد و تنها تجارت آن امروز خاک سرخ و نمك سنگ برای استفاده محلی است ولی حوادث بزرگ موقعی که انگلیسها و پرتغالیها در قرن شانزدهم میلادی با هم برای تفوق در دریا‌های مشرق‌زمین جنگ میکردند در آنجا صورت گرفت اینجا بود که کاشف خلیج بفرین وفات یافت هرچاس نوشته است که استاد بفرین با آلات هندسی خود بساحل رفت تا ارتفاع و فاصله دیوار قلعه را اندازه‌گیری کند باین مقصود که بهتر بتواند توپ خود را تراز کرده تیراندازی کند ولی موقعی که مشغول آن کار بود تیری از قلعه بشکم او خورد و جا در جا مرد

#### آغاز نهضت مشروطیت در ایران

نهضت مشروطیت اوایل قرن بیستم میلادی در ایران نتیجه يك سلسله حوادث و احوالی بود که در تمام مدت قرن نوزدهم بیشتر بدون سر و صدا انجام میگرفت تا آن زمان عقاید اصلی که مردم نسبت بملك و ملکداری و یا بطور

کلی نسبت بزندگی افراد داشتند در چهارچوبه اسلام قرار گرفته بود نفوذ ممالك اروپای غربی در ایران در قرن نوزدهم شاید بیش از هر واقعه دیگری باعث شده است که متفکرین ایرانی تردیدی نسبت بعقاید قدیمی راجع بدولت و اساسی که بر آن بنا شده بود پیدا کنند و جویای اساس جدید یا متفاوتی برای آن بشوند جنگهای مغرب با روسیه در اوایل قرن نوزدهم که با عهدنامه ترکمانچای در سال ۱۸۲۸ خاتمه یافت ایرانیهارا معتقد کرد که اصلاحات اعم از نظامی و غیرنظامی<sup>۱</sup> لازم است بعلاوه ایرانیها در بدو امر بوسیله هیئتهای نظامی مختلفی که از ۱۸۰۷ بعد بایران میآمدند با فنون نظامی و علمی جدید و تحولات سیاسی که در اروپا صورت میگرفت آشنا شدند میرزا صالح که بقرار معلوم اولین ایرانی است که شرحی از مؤسسات پارلمانی انگلستان نوشته است در سال ۱۸۱۵ در طی اجرای طرحی برای اصلاحات نظامی بانگلستان اعزام شد بترکیه و روسیه هم رفت در سفرنامه خود تنظیمات عثمانی را توضیح داده بملاهای کهنه پرست که مخالف آن بودند سخت حمله کرده است شرحی که او در سفرنامه خود از انقلاب فرانسه نوشته است احتمالاً اولین شرحی است از انقلاب فرانسه که بقلم يك نفر ایرانی تحریر یافته است<sup>۲</sup> مسافرتهاى مأمورین سیاسی هم در بسط معلومات راجع بمؤسسات مغرب زمین سهم بزرگی داشت ابوالحسن شیرازی که از طرف فتحعلی شاه بعنوان سفارت بانگلستان فرستاده شده بود شرحی از عدالت و امنیت را که در انگلستان دیده بود در حیرت نامه نوشته است و با ظلم و ستمی که بر مملکت او حکمفرما بود مقایسه کرده است خود ناصرالدین شاه سه دفعه که اولین بارش در سال ۱۸۷۳ میلادی بود باروفا مسافرت کرد جماعتهاى تجار ایرانی چه در داخله چه در خارجه هم در پخش افکار جدید عامل مهمی بودند مطبوعاتی که ایرانیان مقیم استانبول و کلکته و نقاط دیگر بزبان فارسی چاپ میکردند هم در اواخر قرن نوزدهم بسیار مشوق اصلاحات بود

### تحول طبقه زمیندار در ایران

پس از ظهور اسلام و منضم شدن ایران بممالك اسلامی مالکیت زمین بدو نوع تقسیم شد یکی املاك شخصی و دیگری املاکی که مالك خصوصى نداشت و مالکیت نهائی آنها بجامعه اسلامی و به امام که نماینده آن جامعه بود تعلق میگرفت با تقسیم دارالاسلام بعده از ممالك نیم مستقل و مستقل که گاهی با هم

<sup>۱</sup> و... or. *a'amm az...*, whether... or. اعم از... و.

<sup>۲</sup> *tahrir k.*, to write. تحریر کردن.



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Printed in the United States  
16674LVS00001B/406-423









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*Harvard Journal of Asiatic Studies*

*Cover design by Jan van de Watering*

**CAMBRIDGE**  
UNIVERSITY PRESS

ISBN 0-521-09124-1



9 780521 091244